

The Baptist Record

...THY KINGDOM COME...

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, January 13, 1944

NEW SERIES—VOLUME 46—NO. 2.



DR. L. L. GWALTNEY
RELIGIOUS LIBERTY THE ONLY
BASIS FOR A JUST AND
DURABLE PEACE
L. L. Gwaltney
Editor, The Alabama Baptist
Birmingham, Alabama

In America the correct ideal with reference to religious freedom has been attained. Jews, Catholics, Protestants, Baptists and people of all faiths have agreed to disagree, and disagree agreeably. They all live at peace under one flag just because they are free to hold and propagate their peculiar faiths. Hence the strong political unity of America is due to a lack of any governmental coercion in a wide diversity of faiths.

The utmost freedom of religion should be attained by the present global war. As such, this boon should have first place in postwar considerations and plans. For, if the minds and souls of men are not free, no other permanent freedoms can be established.

Error of State Churches

Wherever state churches exist there is and can be no true religious freedom. These churches are found in the British Isles and in Europe. In some instances they are Protestant, in others Catholic, and in still others, the Greek Orthodox. But wherever they exist it means that the state fosters one church in preference to others. The clergy of state churches are conscious that others are being taxed for the support of their particular faiths and they raise no protest against it. Yet the most avaricious corporation does not ask others to pay its expenses and in that a secular corporation exercises a higher sense of ethics than do the state churches.

The clergy of state churches are usually possessed of a superiority complex and an ecclesiastical pride which is expressed in intolerant dogmatism, which is rooted in the secular power and glamour of the state
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SOME GREAT BIBLE DOCTRINES WHAT BAPTISTS BELIEVE ABOUT GOD

By Dr. Frank Moody Purser

(Below we publish one of a series of articles on great Bible doctrines, precious to Baptists. They are written by Mississippians, who know and love Mississippi Baptist work. We regret that a cut of the author, Dr. Purser, was not available. Next week the subject will be, "The Scriptures."—Editor.)

Any attempt to define is, consciously or otherwise, an effort to limit. Definitions are limitations. In this case it is a limitation of the Infinite by the finite. When we define God, we build a fence around Him and shut Him within certain areas which have been revealed to us, or which we conceive.

Yet, to have no definition is to be vague and hazy. There are dangers in definitions. There are even more serious dangers in failure to have clear faith and its statement. Doctrinal statements of faith may easily become dogmatic creeds, but the faith which never arrives at a statement is almost no faith at all. "We believe, and therefore we speak." (II Cor. 4:13.)

People use the word God loosely. By the word we sometimes mean the Triune God, Father, Son and Spirit. At times we mean only the Father. By this word we seek to portray our faith in the Eternal, in Power, in Righteousness, in Love, and in Mercy. We take the name of the Person and apply it to attributes of character possessed by the Person. Will a study of the doctrine concerning God help us to have clearer faith? At our editor's request this statement is submitted. It is given humbly and in prayer that somehow God may be more real to us. In preparing this particular statement, we have kept in mind the editor's plan to give the doctrines in the light of what the Bible teaches. It has also been our desire to give a practical statement rather than a scientific theological definition.

THE BAPTIST FOUNDATION AND A PERSONAL WORD

J. W. Lee

Before the Foundation was created I did not believe it wise to create a new expensive agency, not knowing whether it would be self-sustaining or whether the operating cost would add to our already burdensome debt.

I did not hesitate to express my opinion, as all the readers of The Baptist Record know. As to whether my fears were well founded time will tell. This is one time that I would a thousand times rather find myself wrong than right. We now have the Foundation and as soon as I read of the result of the first meeting of our new agency I determined to have a word to say about my attitude toward it.

The Bible gives us the story of a growing faith in God as He gradually reveals Himself through the ages, according to man's increasing ability to apprehend the truth, until finally we come to the revelation of the Father in the Son, who is "the effulgence of His glory, and the very image of His substance." (Hebrews 1:1-3.) To Jesus, and so to us who believe Jesus and who believe in Jesus, God is always Father. There is here no thought of fate. The Father, who is Spirit, is personal and spiritual. He is Truth, even as is the Son, for the Father and Son are one. (John 14:11.) As Truth God plans and purposes; He looks ahead; He knows His children by name; He works and sacrifices for their eternal welfare. All of which means to us that our God is Person. The term "Parson," the Person, well fits this our God. He is ever present in His Spirit. One great assurance to the Christian is that his God is big enough in mind and heart to be interested in the daily affairs of all of His children; that this interest is intelligent and loving; that God's ministry is a person-minded ministry; that God works out long-time, yea, everlasting plans for those who are His; and that God's plans are true plans, the wisest and best possible plans. With this assurance a believer in God is not disturbed by temporary troubles, nor does such a believer interpret his faith to mean trust in a God who only keeps him out of hell after he is dead. For faith in the Person, the Spirit, the Truth, must mean warm,
(Continued on Page Nine)

A friend who has been from the beginning an ardent advocate of the Foundation knowing that I purposed to say something, writes me as follows: "I do hope you will make your article one which will be helpful in bringing all our people together."

I do not understand that our people are apart and need to be brought together."

We all wanted the things done that the advocates of the Foundation claimed the Foundation would do, viz: a better support of all our institutions and especially a more adequate endowment for our colleges. We differed only on the most feasible, practical, economical and certain way of doing all the things all of us de-

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JUDAISM, CATHOLICISM AND BAPTISTS: A STUDY IN SIMILARITIES AND CONTRASTS E. F. Haight

Two recent experiences revealed to me the striking similarity between the church polity of modern Judaism and Baptists, on the one hand, and the dissimilarity in this respect between Judaism and the Roman Catholic Church, on the other. The first of these occurred while listening to an informal lecture by a rabbi of Reform Judaism in which the speaker was narrating the history of Jewish Reform. The second concerns a lecture by a Catholic priest in which he was using history to prove the divine origin and character of his church....

The rabbi seemed to be unacquainted with Baptist polity, for he took pains to explain that there is no such thing as the Reform Synagogue corresponding to a catholic church of which each individual synagogue is a part and to which organization it is subject. Instead, each synagogue is autonomous and independent. This describes the Baptist concept of church. He portrayed the nature of the union of Reform synagogues in America, explaining that this organization has no authority whatsoever over the participating synagogues, but functions by the free consent of the synagogues and carries on activities which the synagogues could not perform individually. There he was describing another feature of Baptist life, the voluntariness of the participation of each church in the activities of organizations (associations and conventions) which enable groups of churches to function more effectively in promoting foreign missions and Christian education.

The speaker illustrated the democratic structure of the synagogue in that a rabbi performs no necessary function and possesses no attributes that any pious Jew cannot perform and does not possess. He proceeded to announce the principle which we Baptists call "the priesthood of all believers" as over against the priesthood of a special class.

Finally, he explained that Reform Judaism subscribes to no creed but seeks instead to set forth intelligibly to each generation the everlasting and basic principles of Judaism. Such pronouncements, moreover, are not binding upon a synagogue, and any individual Jew may or may not declare his agreement thereto. Adherence to the principles and not subscription to a given statement of them identifies a Reform synagogue or Jew. This view, too, is similar to the Baptist outlook; for we have no creeds, and our confessions of faith are not authoritative or binding but acceptance of them is voluntary both on the part of a church and an in-

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Sparks & Splinters

Recent visitors to The Baptist Record office include the following: Chap. and Mrs. P. F. Herring, Kosciusko; Rev. G. W. Smith, Sallis; Rev. J. R. Breland and son, Kirbyville, Texas; Mary Ardath Cade; Rev. H. P. Porter, McComb; Rev. L. F. Haire, Bruce; Rev. F. G. Wilborn, Philadelphia; Gene Wilborn, Philadelphia; E. T. Mobberly, Laurel; Rev. W. H. Wood, Brandon; Rev. B. Frank Smith, Magnolia; Mrs. Richard Pass, Water Valley; Annette Rushing, Water Valley; Miss Elsie Shelton, Water Valley; Harvey Gray, Water Valley; Ernest Shelton, Water Valley; Richard Pass, Water Valley; Rev. Houston E. Martin, Clinton; and Rev. C. M. Day, Liberty; Mrs. Charles Minter, Inverness; Charlice Minter, Belhaven College, Jackson; Rev. Hendon M. Harris, Clinton; Mrs. W. J. Pack, Laurel; Pvt. Benjamin A. Rentz, Jackson; Rev. Earl George, Oil City; Rev. O. A. Varnado, Fernwood; Rev. J. S. Deal, Silver City; Rev. J. T. Holston, Clinton; Rev. Percy F. Herring, Laurel; Rev. A. R. Smith, Clinton; Rev. Elgin West, Clinton; Dr. and Mrs. Walter L. Johnson, Philadelphia; Dr. C. S. Thomas, Jackson; Rev. Owen Williams, Utica; Dr. Theo Whitfield, Pocahontas; Rev. R. L. Wallace, Raymond; and J. Golden Clay, Lena.

By invitation of the Columbia Broadcasting System to Rev. J. Herrick Hall, the pastor and choir of Washington's Fifth Baptist Church will present the "Church of the Air" broadcast on Sunday morning, Jan. 16, from nine to nine-thirty o'clock. Miss Emma Louise Thompson, organist, and a choir of thirty voices will provide a sacred musical setting for the sermon which will discuss "Glory, Honor, and Peace." The service will offer three sacred anthems: "How Lovely Are the Messengers," by Mendelssohn; "The Lord is My Light," by Stack; and "God So Loved the Word," by Stainer. This will be the twelve hundred and sixteenth religious broadcast to be presented under the direction of Mr. Hall, whose radio ministry originated in New Orleans, Louisiana, in 1936. It is the first appearance of both the Fifth Baptist choir and Mr. Hall over a major network. The invitation to offer this service came through the courtesy of the Columbia Broadcasting System to the Radio Committee of the Southern Baptist Convention. Three ministers from the Southern Baptist Convention are presented each year over the Columbia Network.

Word has just been received from Washington of the death of Sgt. Rowe W. Dickens of the U. S. Marines who was killed in action somewhere in the Pacific. He was the son of Rev. J. W. Dickens, now chaplain of the Southern Baptist Hospital, New Orleans, and pastor at Crystal Springs 1905-1912. His mother was a daughter of the late Dr. A. V. Rowe.

Robert L. Cooper, evangelistic singer of Aberdeen, will assist Pastor Jackson at Depew, Okla., in a revival meeting starting January 23.

"Five Minutes a Day" is a good devotional book by Robert E. Speer. It gives a verse of scripture and then a full page of exhortation. It is published by the Westminster Press of Philadelphia and sells for one dollar.

"Martin Luther, God's Man of Destiny," is another good biography by Basil Miller. It will do anyone good to read this book. The biographer's particular emphasis in the writing of this complete biography is to reveal the reformer's striving by works to accomplish what he finally came to realize is received by faith. The principal theme running throughout the book is "The just shall live by faith." The publisher is the Zondervan Publishing House and the price is \$1.00.

In a letter to The Baptist Record, Pastor O. B. Renick describes a day in one of his churches in northeast Mississippi, and regarding Enlistment Pastor J. B. Ray, says in part: "Brother Ray's messages thrilled and inspired us all to do more. One thing that led the people to hear him gladly is his unquestioned love for the rural churches. His presentation of the cooperative work of God's Kingdom inspired each of us afresh, and led us to resolve more than ever to have a share in the great work in our state and all over the world. We heartily endorse Brother Ray's message as one that will lead the people to lives more fully surrendered to the will of God."

We received a nice list of subscriptions recently, both new and renewals, from C. E. Hunt, treasurer of Enon church, Winston county.

C. A. Smith, Rt. 3, New Albany, recently sent in a nice club of subscriptions.

I have a few open dates for late winter and early spring. I go anywhere and any time. My home address is 730 South Prentiss, Jackson, Miss.—Evangelist Barney Walker.

B. J. Herring of Vaiden, Rt. 2, father of Rev. Percy Herring, died suddenly last Sunday. He was 76 years of age and a member of Pine Grove church. Surviving him are his wife and eleven children.

Another good book of short stories for children has been published by the Beacon Press, 25 Beacon Street, Boston, 8, Mass. The title is Martin and Judy, Vol. 111. The author is Vernon Hills. The price is \$1.25.

Hyman Appelman did the preaching in an eighteen day revival at Hinson Memorial Baptist Church, Portland, Oregon, and there were over 250 conversions. Dr. Albert G. Johnson is pastor there.

At Oak Grove church, Scott county, the pastor, W. H. Wood, was given a cash donation as a Christmas present and the Sunday school and B. T. U. also presented useful gifts. The church is progressing under the leadership of a fine board of deacons and officers and teachers.

"Ken Bails Out," by Basil Miller, is a good book of character building fiction published by Zondervan Publishing House, Grand Rapids, Michigan. Adventure, thrills, mystery, excitement—all run rampant in this book written for boys by a boy's man. The price is 60 cents.

Beginning with the April, May, June number the name of the Brotherhood Quarterly will be changed to Southern Baptist Brotherhood Journal.

Oak Grove church of Jeff Davis county has the EVERY FAMILY Plan in the budget for the year. H. B. Speights is pastor.

To close the old year in fine style, Enlistment Pastor E. D. Estes sent in an official family list of 10 names from Pine Bluff church in Clay county. The pastor is E. T. Putnam.

"Tests of Faith" is a must book for Mississippi Baptists. The author is Dr. P. I. Lipsey, former editor of The Baptist Record. It is an exposition of the book of James. All who know Dr. Lipsey will know what to expect and those who do not know him will have a pleasant surprise in store for them as they read this helpful book. In explaining his reason for writing the book the author says: "Because there seemed to be some truth in the Epistle of James that have blessed his own life, and which do not seem to be set forth elsewhere, this writer has felt the urge to give them expression that they may help others." The chapter headings are: Diverse Tests; Attitude Toward the Word; Attitude Toward the Worshipers of God; Attitude Toward the Work of God; Test of the Tongue; Attitude Toward the World and Test of Prayer. The price is \$1. It may be ordered from the author, Clinton, Mississippi.

Vernon church, Noxubee county: We had a Christmas party in honor of our pastor, Earl C. Edwards, and family. Many lovely gifts and a love offering were presented to him. Brother Edwards has led us in a great way. The Sunday school has grown and the Now Club quota has been paid. We gave \$12 to the Orphanage and also gave an offering to China Relief and Home Missions. The Baptist Record goes to the homes of two-thirds of the resident families.—Mrs. Jess Weaver.

W. H. Wood, pastor of Bethel church, Rankin county, reports the work there growing. A weekly prayer meeting, B. T. U. and B. A. U. have been organized. Plans are being made to paint the church and most of the money has been raised. The church remembered Pastor Wood at Christmas with some very nice gifts.

Weir: We have been here for two and one-half months now and the Lord has been good to us. We are happy in the work. We have had a large increase in Sunday school attendance and have recently organized a B. T. U. W. E. Craft, Owen Harris and Harvey Morris are newly ordained deacons.—Earl Brooks, pastor.

Philadelphia: Our total contributions for 1943 amounted to \$25,050.07. \$6,018.34 went to missionary causes. We now have \$8,385.50 in bonds to be used for building purposes if and when.—Reporter.

Rev. Percy Herring, recently retired from the army chaplaincy, has been called and has accepted the work at Beacon church, Laurel. This is the youngest church in Laurel and has large possibilities.

Calvary, Arm and Oak Grove churches were very generous with their gifts Christmas. Their pastor and family are very much indebted to these churches. Every gift was enjoyed greatly and the spirit with which they were given means much more. To the churches we express our heartfelt gratitude and invoke God's richest blessings.—H. B. Speights, pastor.

Toccopola: Having been called to pastor the church at Toccopola, I would like for good people to remember this church in prayer.—R. L. Ray, Jr.

Handsboro: Additions to our membership during 1943 surpassed any other year. Total contributions were more than three thousand dollars. The church auditorium has been painted for the first time in forty years. The floors have been sanded and varnished, gas heat installed and new church pews ordered. They are to cost eleven hundred dollars. The church has adopted the six-point record system and will have a monthly meeting of all officers and teachers. Beginning January 1 we have gone to full time and hope to adopt the EVERY FAMILY Plan in the near future. Our pastor, W. T. Miller, is now beginning his third year with us. At Christmas the Men's Bible class presented him with an overcoat. The ladies' class gave Mrs. Miller two woolen blankets.—Mrs. George Bennett, church reporter.

Chaplain Maurice M. Hall, who has been stationed at the prisoner of war camp, Huntsville, Texas, has been transferred to Camp Claiborne, La. He was also promoted to the rank of captain.

—BR—

GOD, MAKE THE NEW YEAR NEW!

God, make the New Year new;
Let the old year be old,
All of its sorrow and sin,
Buried deep in the cold.

God, while the New Year is new,
Just keep the old year old;
Let all its triumphs and joys
Live on in memories gold.

God, make the New Year so new,
It will surpass our fond dreams
Of courage, adventure and faith
Following the splendor that gleams.

Charles Granville Hamilton,
Aberdeen, Mississippi.

—BR—

JAMES BRYAN WARD

On the night of November 10, the bomber on which James Bryan Ward was making his last routine flight before leaving the States for foreign duty caught fire and crashed into the Salton Seas near San Diego, California, bringing him to his tragic death. He was the son of Mr. and Mrs. Will Ward of Enterprise. He had been in the navy more than a year at the time of his death.

James was only 19 years old, but he joined the church and gave his heart to Christ in early life preparing himself to meet whatever befell him.

The church has lost a faithful devoted young life, and the father and mother a noble son.

We wish to express to the entire family our sincere love and sympathy in this their great loss. May the love of God and heaven's richest blessings be on them in this hour of sorrow and may you dear ones be contented and say "Sleep on, dear son, and be at rest."

Therefore, the committee recommends that a copy of this letter be given to the family, placed on the church minutes and forwarded to The Baptist Record for publication.

The Enterprise Baptist Church
Committee:

A. B. DAVIS,
MISS LOUISE BRYAN,
MRS. W. W. BUCKLEY.

—BR—

Give war bonds, Series "G," and war stamps to the Blue Mountain College endowment fund January 18 to February 15. See Page 15.

Circulation This Week

37,786

A Gain of 109 Since Last Week

Paul's Method: "I kept back nothing that was profitable, but have shewed you and taught you publickly, and from house to house." Acts. 20:20

Mississippi Baptists

Your Secretary Says:—
"LOVE NEVER FAILS"
I Cor. 13:8b

Paul's Message: "Testifying both to the Jews, and also the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21

Southwide leaders, State leaders, and church leaders are in agreement to the effect that now the Southwide debts are paid 100,000 Club monies should be applied on state's debts. See statement by Dr. Dillard, p. 6, Baptist Record, January 6, 1944.

Should Mississippi Baptists really concentrate their efforts at debt paying NOW and for the next few months we COULD be out of debt in June!

IT CAN BE DONE!

SOME 1944 HIGH LIGHTS IN OUR WORK

1. Great Soul Winning Revival, January 23-April 16—statewide in scope. Hyman Appelmann preaching.
2. Mississippi Baptist Foundation open to all who care to make permanent investments to various causes of Christ. These monies should flow through the Mississippi Baptist Convention Board office. State Baptist causes as: Convention Board (serving ALL causes); Evangelism, Negro work, and other departments; our Orphanage and Hospital; our Colleges, etc., may be remembered. Southwide causes may be remembered.
3. Stewardship (State) revivals, yet to be planned.
4. B. S. U. secretary added—expanding B. S. U. work.
5. Negro work expanded.
6. Almost every appeal for building aid and pastor help met. Larger budgets in both items.
7. Field work in evangelism and enrollment re-arranged for strengthening this work.
8. Mrs. J. A. Anderson, Belzoni, director of Russian Kit Campaign.
9. Sunday, January 30th, offering for American Bible Society.
10. Clear our State debts by June 1, 1944. This is a Herculean task to do it by that date.
11. A State Mission reserve continued against the day of depression.
12. Steps taken looking toward a suitable Baptist building.
13. Association mission provisions expanded.
14. Soldier work continued.
15. Budgets of W. M. U., S. S., and B. T. U. increased looking to extra

- workers.
 16. All Board employees asked to distribute literature, Bibles, etc.
 17. Annual State Evangelistic Conference assured.
 18. Goal: Every Mississippi Baptist Church participating in support of the Cooperative Program.
 19. State Mission budget set at \$111,400 (was \$73,000 last year).
 20. Southwide Radio work supported.
 21. Cooperative Program receipts divided as heretofore: 60% State Causes, 40% Southwide Causes (division to be set by the S. B. C.). The 60% State Causes divided as follows: 25% State Missions; 25% Christian Education, 6% Orphanage, 3% Ministerial Education, 1% Mississippi Baptist Hospital.
 22. Board members are to serve as Minister Retirement Plan representatives in the Associations. Aim: Every church designating an amount equal to 3% of the pastor's salary to go into this work.
 23. Complete Blue Mountain College Endowment Campaign. They have waited some years on this.
 24. Raise in full the \$100,000 M. O. Patterson Memorial Fund for endowing the Chair of BIBLE at Mississippi College. This was approved by the 1943 Convention. Mississippi College has patiently stood by for a long while without putting her hand out for money.
 25. Expand the Mississippi Baptist Hospital to meet more nearly the pressing needs. Here is a great Baptist opportunity in the spirit and ministry of Christ!
 26. Continue plans for completing the Mississippi Baptist Orphanage buildings.
- A few other items might be listed but surely these are enough to make us feel like we really are "Marching Onward to Zion." Doxology!

II

Mrs. Walter L. Johnson, wife of the pastor at Philadelphia, lost her father during the holiday season. She and her family have the sympathy of Mississippi Baptists in this "home-going" of her loved one. Psalm 23. John 14. As Dr. Johnson accompanied his wife home we preached at Philadelphia. A large congregation was in attendance. Good reports were heard from all phases of the work. A great church.

At Laurel in the evening service, groups from various churches were present incident to preparation for the Appelmann meeting. A good service. First church, Laurel, gave over \$1800 to the Foreign Mission work this Season of Prayer. It is the largest in the State as far as we have heard. They are among those "at the top" in every GOOD WORK. Dr. Gates, Dr. Simmons, Rev. Hilbun and Rev. Valentine were among those present. Committees have been appointed and we predict Laurel, Jones county, and that area will start the APPELMAAN MEETING at high tide. Doxology!

After the evening service at Laurel during the closing part of the holiday season, we drove by the Cotton Mill and witnessed one of the most unusual Christmas presentations it has been our privilege to see. Christmas was the motif with the Babe of Bethlehem cradled at the center and the Wise Men and Shepherds approaching. Mr. J. C. Wright, manager, and his helpers are to be congratulated. We understood Mrs. J. C. Wright and Rev. Waddell Valentine led in the planning and construction. The city of Laurel is to be congratulated upon the possession of such a spirit.

Two good services at Langford, Rankin county. A building movement began. Reports of continued recovery of Pastor Harold Bethune, now at

Oteen, N. C., welcomed!

Taught class of 20 at Calvary, Jackson. The book was "The Church Using the Sunday School." Brother J. N. Barnette has given us a practical and helpful treatment in this volume. All pupils made 100. The teacher "passed." Mr. E. C. Williams please note!

A supper at Clinton Workers' Council was largely attended. Dr. Bruce Thompson, superintendent, is leading in an aggressive program. We were privileged to speak briefly on the topic, "The Responsibility of the Sunday School Toward the Young People of the Community." We then rushed to Calvary for the Study Course.

We saw two large congregations at New Albany as we supplied for Pastor A. B. Pierce. This work goes on and up in a great way. Great folk. One by letter. It was good to be in the home of Brother Varda Smith again. He is one of our most faithful and constructive lay Board members!

In the early evening we were glad to be in a good service at Wallerville. Dr. Tyler, Blue Mountain, is the excellent pastor to these people. The folk keep him busy and this they should do.

Pastor H. W. Roberson is happy in the work at Lexington. So are the people. They recently had a large attendance of men at a big supper affair in the church. Mr. Williams, teacher of the men's large class, presided. The ladies served a delicious meal. We were privileged to speak on the topic, "The Place of the Men in the Church."

Two large congregations were witnessed at Clinton. Worship groups are usually good here. We were happy to "supply" in our home church. One for baptism. Doxology!

The Training Union Convention was quite largely attended despite a "flu" epidemic over the State. The new date was also something of an innovation for us. Mr. Wilds and Miss Wallis are to be congratulated over their excellent leadership. President Pastor Niles Puckett is a splendid presiding officer.

Dr. B. Frank Smith and his folk at Magnolia sent the old year out and brought the New Year in with a predominant spiritual atmosphere. It was good to be there. Patriotic songs, hymns, refreshments, good fellowship, and a gospel emphasis made up the program. Really fine folks! Finis, 1943!

III

Our first service of the New Year was with Pastor R. R. Jones and his fine people of South McComb. Brother and Mrs. Jones have led those people in a fine way for twenty-two years. The building was dedicated after a twenty-year struggle with debt. Some splendid Christians have stood by in a fine manner. Three additions. The flu and terrific rains reduced the Oakdale congregation. Some loyal folks were present, however.

IV

In response to an invitation to bring "My Favorite Revival Sermon" at the Laurel Evangelistic Conference, Rev. W. A. (Slick) Greene writes in part as follows: "The Lord willing I will bring the message that you asked for at the Laurel Convention. I do not have a favorite message that I like better than others. I am by messages like I am by my White Leghorn hens. It is the one that lays the eggs that is my favorite. I will try to bring the one that the Lord lays on my heart."

V

Recently in listing Convention Board items, we did not list a few additional items for one reason and another. The \$2,000 appropriation to Clarke College is to be paid out of the Christian Education Fund. Pastor Evangelism and Building Evangelism appropriations have already been mentioned by the Editor. The Executive Secretary of the Convention Board was re-named as Business Manager of The Baptist Record.

VI

We now have 300,000 Mississippi Baptists. It is commonly accepted as being true that any good periodical has an average of four readers per copy. Taking that average as a basic figure, if we had 75,000 subscribers to The Baptist Record and these subscribers were well distributed over the state, every Mississippi Baptist would have opportunity to read this great paper, giving weekly the story of Christ and His work. Why not? It is eminently worthwhile! It can be done!

VII

Rev. H. E. "Gene" Crawford, 218 25th Avenue, Meridian, Mississippi, is back home from the Louisville Seminary and available for pastoral work in the state. He is one of our fine young preachers and should be put to work and kept busy.

VIII

Pastor J. R. Eubanks, Second Baptist Church, Greenville, one of our State Mission pastors, writes saying that the State Mission supplement to his salary has helped him as follows: To accept the place of director of the Training Union work in his Association, to conduct five funerals, none of whom connected with the church, and all lost, but helpful contacts were made with the family members. Soldier boys and their wives have been entertained in their home, also they have entertained those who have united with the church. Christmas letters are being written to all members in the service located in all parts of the world. These along with many other services have been rendered within the brief period of one month.

IX

"I believe we are going to have to give more emphasis to the Co-operative (Continued on Page Five)

The Baptist Record

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A. L. GOODRICH, Editor
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Announcements of open dates by evangelists
and singers, and others \$1.00 per
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Member
Southern Baptist Press Association
The Associated Church Press
The Mississippi Press Association
We do not use unsigned communications.

The Editor of The Baptist Record does
not necessarily endorse an article to
which the signature of the contributor
is attached.

WHY THE DISCRIMINATION?

We have no inside information but from a man on the outside it seems to us that there should be no objection to Senate Bill No. 90 and House Bill No. 1023 which provides that an office of Chief of Chaplains for the Navy should be set up, the head to be appointed by the President for four years and hold, temporarily at least, the rank of Rear Admiral. It is our information that the additional expense would be about \$1,000.

As we have an Army Chief of Chaplains, why not have a Navy Chief of Chaplains?

SOUTHERN BAPTIST HANDBOOK REVEALS ENCOURAGING FACTS

Every Baptist should study the 1943 Southern Baptist Handbook prepared by Dr. E. P. Alldredge, secretary of the Department of Survey, Statistics and Information of the Sunday School Board. It is full of facts most of which should cheer the heart of every good Baptist. He gives the following information concerning Mississippi:

	1939	1942
Churches	1,550	1,572
Church members	279,772	300,638
Sunday Schools	1,370	1,412
Training Unions	2,515	2,632
W. M. U. Gifts	\$ 89,706	\$ 174,404
Church homes	1,485	1,511
Pastors' homes	232	266
Gifts to local work	1,265,137	1,721,195
Gifts to missions, etc.	243,303	440,533

Concerning the South, he cites the following facts:

	1890	1942
Church members	1,235,765	5,367,129

We hope to give other facts in later issues.

A GREAT REVIVAL OPPORTUNITY

In a few days the twelve weeks evangelistic campaign with Hyman Appelman as the preacher begins at Laurel. Meetings are also to be held at McComb, Jackson, Columbus, New Albany and Clarksdale. We hope that Christian people will do much praying for these meetings.

If ever we need to pray for a great outpouring of God's Spirit upon His people that time is NOW.

The devil seems to be on the loose everywhere. The gods of war, hate, lust and immorality are abroad in our land.

Many obstacles meet us wherever we go. Prosperity, war anxiety, worldliness, all conspire to make it hard to get Christians close to God and equally as hard to win sinners for God.

We need a revival because only God can cure war-torn hearts. In our hours of grief the world can only stand by helplessly. The world and all its sin has no such soothing words as "Let not your heart be troubled"; "The Lord is my shepherd," "Lo, I am with you always."

We should pray for a revival for God wants to give us one. He is more anxious to give a revival than we are to have one.

We should pray for the Appelman meetings because there are large numbers in reach of these meetings that need Jesus more than anything else.

We should pray for a revival for our own sake. Every prayer uttered will draw us closer to God and every soul saved will put a smile on our faces and a song in our mouths.

And we should pray for a revival because if we meet God's conditions He will give us a revival. "If my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Let us pray for a revival.

DEACONS MAKE GOOD SUGGESTION

Recently a pastor wrote as follows: "My deacons think that our church should send The Baptist Record to our members who are in the armed service. Please let me know if this is practicable"

And we wrote:
Dear Brother:

Your deacons are on the right track. I do not know of a better way to spend some church money than to send The Baptist Record to our boys in the service. We have very little trouble in getting the papers to them. Sometimes when they are suddenly shifted, the papers are delayed but most of them get them o. k.

One soldier from North Africa, discharged because of wounds, declares that one issue of the Record

which he got was read by 137 men—his entire battalion of 136 and the chaplain.

Just make up your list of men with their correct military address, either in this country or overseas, and send it to us and we will do the rest. They will be added to the EVERY FAMILY bill which comes to you monthly.

Sincerely,

A. L. GOODRICH.

—BR—

NO WORLD PEACE IN SIGHT

Recently throughout the United States, a series of meetings have been held looking toward a "just and durable peace." Many prominent speakers from various faiths took part on the programs which were planned for 99 cities.

We are in sympathy with the objects of these meetings. We are equally sympathetic with many organizations and individuals who are working and praying for the same goal.

We recall that as a young pastor in World War I we exhorted, with great noise, if not great power, our people to give whole-hearted support to the war effort "in order to make the world safe for democracy and to end ALL wars."

Our goal was not reached, neither will the present one be attained. For until human nature changes or our Lord comes, as long as people worship the god of gold instead of the God of Glory, we will continue to have wars and rumors of wars.

Therefore we suggest that all give support to any plans for lasting peace, but that they must not be disappointed if other wars come—for come they will.

But any peace efforts will be justified if they only postpone war. The only way to abolish war is to banish Satan from our hearts and enthrone the King of Kings. Evangelistic efforts will do more for peace than peace speeches.

—BR—

Selected Editorial

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

STRANGE PSYCHOLOGY

It required too much shipping space to handle the packages which loved ones in the United States wished to send their boys over seas, so we are notified that a ban must be put on the shipment of such packages except in the case where there is an approved order or permit from some army official. Yet the Brewer's Journal of Dec. 15, 1942 states, according to the National Voice, that Grace Brothers of Santa Rosa, Calif., brewers, had received orders from the military authorities for shipment of two-thirds of its output for at least several months to the armed forces over seas. What kind of a law is it that will prevent a mother from sending her son a package containing candy and other knickknacks and a piece of warm clothing, and at the same time will order a brewery to ship two-thirds of its output to the lands where that son is fighting for freedom? Surely something is wrong with Congress when such a situation is tolerated!—Western Recorder.

Contributed Editorial

By Invitation Of The Editor

By this means we hope to give our readers a cross section of Mississippi Baptist thought.

MY VOCATION

C. J. Clark

Training Union Director, Shelby, Miss.

It is not with the idea that I am a writer that I write this article nor because of any great achievement which I have accomplished in my vocation, for that would not be true, but for a few reasons which I will try to make plain later that I hope may be of some interest to the readers.

Why do people choose the vocations or lines of work which they do? There are, of course, various reasons. Some make their choice early in life, while others wait until rather late. Some choose by chance and others because of necessity. A goodly number of people have definite reasons for their choice, which is true in my own case.

I did not choose accounting for my vocation because it is such a lucrative profession, for it is not, especially in the lower brackets. Upon finishing high school I found my educational plans materially altered and began to look around for a short route to begin earning a fair living. This fact is too often the case in the lives of boys and girls. Too many times they find it necessary, or at least they think it is necessary, that they get a job as soon as possible so they can begin earning some money. Many times they are not so particular about the type of work they get into but accept the first job available to them and later find, to their misfortune, that they are a misfit in that particular line of work. Another sad but unavoidable picture today is caused by the lure of high salaried jobs to youngsters in defense plants and the call of the armed forces for them, resulting in the educational plans of many of them being upset and a large percentage of them will never resume their education after the war where they left off. After giving a great deal of thought to my own case, I concluded that accounting offered the solution to my problem and I immediately began to make my plans accordingly.

It is my personal conviction that we as parents and guardians of children should endeavor to determine as early in their lives as possible their inclinations and talents, then seek to direct and encourage them along the lines of their capabilities so they may be able relatively early in life to set a goal to work toward. We can help them very materially in planning their education for many of us have "been over the road." Most boys and girls have little, or no, idea about what vocation they intend to follow later when they finish high school and many have only a very vague idea even after finishing college. Many become discouraged along their educational road all because they have not had the proper guidance and encouragement from those whom the child should have a right to look to for such assistance. Many take courses in high school and even college which are wholly foreign to their real talents because Dad or Mother

(Continued on Page Five)

MISSISSIPPI BAPTISTS

(Continued from Page Three)

Program or soon we might as well not have it. IF THE BRETHREN CONTINUE THEIR "SPECIALS," WE ARE GOING TO DESIGNATE MOST OF OUR MONEY WHERE WE FEEL IT OUGHT TO GO. That is not the way it ought to be done, I know; but if the brethren are not going to stay by the Co-operative Program, I say let's quit it altogether. That will be doom for our work when we come to that place, too."

You have just read an emphatic comment by one of our leading pastors of one of our leading churches, stating clearly his attitude as between "Specials" and the Co-operative Program. He is a college man and a seminary man, having earned his doctor's degree. He is neither a light thinker nor a light heart. Mississippi Baptist leadership along with Southern Baptist leadership had just as well learn that we cannot keep making great speeches about the Co-operative Program and then nullify it all by our votes, our conventions, and committees. The depression hurt us, but the direction of our emphasis also hurts us. We do need to grow up as a people. If Baptists want to follow impractical, unvisionary leadership, they certainly have the right to do so. If they want to employ sane, scriptural methods, they have the right to do that. Baptists alone make the choice about their work.

Pastor C. B. Hamlet, III, and the Winona Baptist Church are going along together in a growing service to Christ. They have been sending in Co-operative Program, Now Club, and other monies. They included these and other objects in their 1944 budget. That means The Baptist Record is also in the 1944 budget. Doxology!

Lauderdale county Baptists are working for a unanimous Mission support from more than one angle. During 1944, they plan to get a monthly statement from the office as to the churches contributing to all causes through the Co-operative Program. They will not publish the amount of the contribution but the fact of the contribution. We predict unusual results from this plan.

X

Because of the large number of our pastors concerned, we are happy to list the seminary conference dates as they have been given to us: Southwestern Seminary, February 1-4; Baptist Bible Institute, February 21-25; Southern Seminary, March 14-18.

XI

We have before us a letter of resignation from Enlistment Pastor M. E. Perry, Hattiesburg. He expresses his appreciation to this office, to Board members, and all of the others who have been associated with him in the work for these six years. In turn, we are happy to say that it has been a distinct pleasure to work with him. We wish for him, his family, and new church family, every good thing in Christ Jesus during the days ahead.

CONTRIBUTED EDITORIAL
(Continued from Page Four)

wants them to follow in their footsteps professionally. Mothers and Dads, beware! We should not seek to influence a child to enter a certain type of work just because we like it or because we think it to be a high salaried or dignified profession without first giving plenty of thought and due regard to that child's ability and talents. We might easily ruin a life by so doing.

Early in life we think of our vocation more in terms of money to be earned but later we think more in terms of service to be rendered. We should enjoy our vocation and I think if we do not enjoy the type of work which we are doing, then we are a misfit and in the wrong vocation. We hear much about business failures and I dare say that many of them are due primarily to misfits in business. I like to feel that I am rendering a worthy service in keeping a set of books in good shape. I get a certain satisfaction in helping a person with his accounting problems when he comes to me for assistance. There is a lot of satisfaction in feeling you have completed a job well done. After all, it is not WHAT vocation we choose but how well we handle the one we do choose. We should not feel that we do not have a place to fill and a job to do. Neither should we feel ashamed of our vocation. No one is useless in the world who lightens the problems of it for anyone else.

—BR—

Give war bonds, Series "G," and war stamps to the Blue Mountain College endowment fund January 18 to February 15. See Page 15.

PRENTISS REGRETS PASTOR'S
RESIGNATION

The Prentiss Baptist Church suffered a great blow Sunday, December 26th, when our present pastor, Dr. W. L. Holcomb, presented his resignation effective Jan. 15, 1944, to accept the call to the pastorate of the Forest Baptist Church. Our church has made much progress under Dr. Holcomb's leadership during the five years and two months that he has been here. We have just closed the greatest year in many respects that our church has ever known. We are deeply indebted to Dr. and Mrs. Holcomb, to their leadership, and are very much grieved at thoughts of their leaving us. In the regular morning worship service December 26th the church unanimously voted to raise his salary \$1100 per year; but at the end of the service he presented his resignation. Our greatest loss is Forest's richest gain. Our earnest, sincere prayers follow them as they go to their new field, there to labor for the Lord.—Mrs. Fern Hartzog, church secretary.

—BR—

IN MEMORY OF
MRS. BETTIE NEWMAN LUPO

Dear Mother and Grandmother. Just fifteen years ago today you left us to join your blessed Saviour and loved ones in heaven. And how we have missed you only the dear Lord knows. But we are longing to meet you when our life's worries are over. Her children and grandchildren.

BRUCE BAPTIST WILL DEDICATE CHURCH



The Bruce Baptist Church, L. R. Haire, pastor, will be dedicated Sunday, January 16. Dr. D. A. McCall, state secretary, will preach the dedicatory sermon. Rev. A. L. Goodrich, editor of The Baptist Record, and

other out-of-town guests will take part on the program.

This building is adequate for the present and future needs of the church, having sufficient accommodations for all the departments of Sunday school and Training Union. It was erected at a cost of \$26,829.49, including some equipment. This does not include some donations in labor. The first donation to this building program was made on June 24, 1941. The last payment was made on Dec. 11, 1943. The church received some help from the State Board and interested friends.

The wholehearted cooperation of the church, and the leadership of the Holy Spirit has accomplished much more than was at first thought possible.

The program will start at 10:30 a. m. and will close at about 12:10. At the evening hour Rev. A. L. Goodrich will bring the message. All former members and friends are invited to be with us.

Report Your Attendance

Every church should report all items of interest. Additions, revivals, special meetings and attendances should be reported.

Address

The Baptist Record

P.O. Box 530

JACKSON, 105, MISS.

"Tell The Good Things About Your Church"

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Community Missions—Mrs. Lavon Boyles, Laurel, Miss.
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. J. H. Street, Hazlehurst, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson

Stewardship—Mrs. J. B. Parker, Ripley, Miss.
Miss Study—Mrs. W. A. Bell, Jackson, Miss.
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.
Training School Trustee—Mrs. O. T. Robinson, Centerville.

During the month of December we received \$18,427.33 for the Lottie Moon Christmas Offering for Foreign Missions. This is by far the largest amount received for this purpose during December. Hope all those who have not sent theirs to the office yet, will do so at your earliest convenience and do not fail to mark it properly.

The Officers Guide for 1944 is late in coming from the press. The reason for the delay was beyond the control of the printers, but I hope we are learning a lesson of patience during these days of war. However, we have them in the office now ready for distribution. The local officers are entitled to free copies—so write us for the definite number you need for your officers. If you desire a copy for each member we will have to charge 5c per copy.

The friends of Miss Juanita Byrd will be glad to know that she is well and happy in Nashville, Tennessee, with her mother and sister. She entered Peabody January 3rd for a year's study. We cannot praise our Father enough for bringing her back to our country with her usual good health.

The suggestions below are out of the Business Women's Conference at Ridgecrest last summer. Our number of Business Women's Circles is growing and we hope these helps will be beneficial:

Missionary Program Suggestions

I. Three tests of a missionary program (quoting Miss Margaret Applegarth):

1. It must be dynamic enough to be haunting to the memory.
2. It must help to form convictions.
3. It must bring results.

In order to meet these three tests, we suggest that every B. W. C. Executive Committee prepare each year a local Year Book for the Circle, which will contain:

- (1) List of circle officers, committee chairmen and members, dates and places of each monthly meeting, program topics for the twelve missionary programs and names of leaders for those meetings. (See Southern Union Year Book for information concerning time and place of meeting.
- (2) Name of W. M. S. president and pastor's name.
- (3) Some circles include names of circle members.

II. Remembering that the CHAIRMAN primarily responsible for programs in the Business Women's Circle is the Program Chairman, she should be spiritually and missionary-minded, dependable, energetic, not easily discouraged by refusals to take part or disappointed because of non-appearance of those having promised to participate. She should be so versatile that she will be willing to "fill in" missing parts of program without warning. She should be willing to study and should have an appreciation of time-limits.

The following chairmen should be informed well ahead of time of the programs to be presented: Social chairman—that she may create the proper atmosphere in room decorations. The Enlistment Chairman, the Publicity Chairman, the Poster Chairman (if those Chairmen are functioning in your Circle), that they may plan invitations, posters and announcements in conformity with the program idea. The Devotional Chairman in order that the devotional periods may be in harmony with the program. The Chorister that the music may be suitable. The Counselor of the Circle that she may inform the W. M. S.

It is a courtesy due the W. M. S. President that she be invited to the meetings of the Circle.

III. Source Materials For Business Women's Circle Programs and Devotional Periods

1. Missionary magazines and state paper.

2. Free literature from Home and Foreign Mission Boards. Home Mission Board, 315 Red Rock Bldg., Atlanta, Georgia.

Foreign Mission Board, Box 1595, Richmond, Virginia.

3. Priced leaflets from Literature Department, W. M. U., 1111 Comer Bldg., Birmingham, Alabama. (See Royal Service each month for list of priced leaflets which fit into the topic for that month.)

4. From your Baptist Book Store many helpful books and other material can be secured, such as:

Missionary Album of the Foreign Mission Board (\$1.00).

World map (\$1.25).

Biographies of great missionaries (write for catalogue).

Picture sheets for posters (write Home and Foreign Mission Boards for free picture sheets. Write Baptist Book Store for books which will give good pictures for posters).

Devotional books such as: "Always Abounding" (25c); "Jesus and His Friends" (25c), "Along the Highway of Prayer" (35c).

IV. Program Personnel

Every Circle member should contribute in some way to programs each year.

Missionaries may be secured as guest speakers occasionally. Work with W. M. S. President or Counselor well ahead of time to find out when missionaries are nearby.

Ask Pastor to speak on missionary topic once during year.

The W. M. S. President might be used in some part of program once during year.

The Young People's Missionary Society sponsored by Circle should have part on one program during the year. Nothing, however, should interfere with development of Circle members in program participation.

V. Nature of Programs

1. Keep programs strictly missionary.
2. Make devotional services periods of meditation and worship.
3. Hold devotional periods within

ten or fifteen minutes.

4. Music as well as art may be used in presenting missions or in building periods of devotional thought.

5. VARY YOUR PRESENTATION OF PROGRAM MATERIAL FOUND IN ROYAL SERVICE. Pageantry, impersonation—use ingenuity.

VI. Season of Prayer Programs

1. The three seasons of prayer programs should be in addition to the twelve missionary programs.

2. The following suggestions as to the time of the observance of Seasons of Prayer have been made:

- (1) Wednesday evening prayer meeting—with permission of pastor.
- (2) One evening in a home or at church.

VII. All who are responsible for missionary programs should remember that—

"PRAYER IS A TASK FORCE Surer than a cannon; swifter than an airplane; stronger than a tank."

And

"THE SECRET OF ALL FAILURE IS OUR FAILURE IN SECRET PRAYER."

Suggested Program For Study of Year Book—Based on W. M. U. Plan of Work, —Page 16-29

15 Min. 1. Devotional—Using our Watchwords, "Laborers together with God that the generations to come might know."

Hymn.

Prayer.

5 Min. 2—Sell Year Books and distribute Officers Guides.

15 Min. 3. Chief Aims and Moral Standards—Presented briefly as a foundation for all our work—page 16 Year Book (your state helper will be ready to discuss this as an introduction to the day's work).

15 Min. 4. Prayer—Individual and united.

Give a practical discussion of the nine points on pages 16, 17 and 38 Year Book. (Relate this to Point 7, Standard of Excellence).

40 Min. 5. Study—World Missions.

25 Min. (a) Programs in magazines—emphasize general theme pages 13, 14 Year Book and Circle Program, pages 43-45 Year Book. (Relate this to Point 6 on Standard of Excellence.) (Your state helper will be ready to discuss this first topic.)

15 Min. (b) Missions Courses: Practical presentation of the five points and subheads, pages 17, 18 and 46. See Officers Guide, also study pages 47-56 to be certain you understand the mission study program and can point out this program to the group present. (Discuss Point 8 on Standard.)

(Take count of churches represented—this will fill the morning session.)

6. Tithes and Offerings; Missionary Education of Young People; Community Missions—Practical discussion by your state helper.

Discuss Points 3 and 4 and 9 and 10 on Standard.

The above is an outline of the pro-

25 Years Ago

The Record is in receipt of a card from Rev. H. M. Harris, who says he has had some great experiences since he left Clinton early in November. He sailed on the Ceranic and landed in England December 8.

This year the W. M. U. changes the title of the Foreign Mission offering to the Lottie Moon Christmas Offering. This is done to honor the beloved missionary to China.

Chaplain C. T. Davis has just returned from the army and ought to be set to work in a good Baptist field. He is a graduate of Mississippi College and of Fort Worth Seminary.

With this issue The Baptist Record becomes the property of the Convention, and according to the resolutions passed by the Convention authorizing its purchase, the paper is to be operated by the Convention Board.

Bro. T. W. Green has gone to Greenville. It seems that the two shades of green harmonize well for they are getting ready to put on the "regular budget system."

Rev. H. L. Martin of Indianola writes: "We are looking forward with pleasure to the Winter Theological School to be held January 13 to 17."

Bro. Zeno Wall of Clinton announced on Sunday that \$1,000 had been contributed to the proposed new church house by Mrs. Bobo of Lyon. This generous gift and others which Bro. Wall feels are coming will put heart into the church and stimulate them to sacrificial giving.

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

Olive Branch (Jan. 2)	47	37
McDonald	75	—
Enon (Panola) (Jan. 2)	16	—
Westside Natchez	58	38
Ackerman	47	11
Crystal Springs	226	96
Enon (Panola)	23	35
Watts Memorial	259	69
Starkville	152	95
Roseland Park (Pearl River)	38	32
Highland Meridian	240	93
Bethlehem (Jones)	46	54
Parkway Jackson	294	—
First Baptist Jackson	734	—
Calvary Jackson	581	205

—BR—

Give war bonds, Series "G," and war stamps to the Blue Mountain College endowment fund January 18 to February 15. See Page 15.

gram in the 1944 Year Book for our institutes that are in progress in our state. Hope each reader will make an effort to attend the one in her association.

GOING PLACES

Our Text: 1 Timothy 4:13a and 15b:
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."
Our Motto: "Ask the people, they'll subscribe."



D. W. MOULDER

Lorena Church Adopts EVERY FAMILY Plan

Is No. 694 on the E. F. List

We have just received the EVERY FAMILY list from Lorena church, Smith county, D. W. Moulder, pastor. Rural Evangelist Burce S. Hilbun presented the EVERY FAMILY Plan and with the usual results,—they adopted it.

Some of the best Baptists in Smith county are members of this good church. And we are certain that with The Baptist Record in all of their homes, many of them are going to have a still better conception of the world-wide work of Baptists. This church was organized in 1932 and Brother Moulder has been pastor since its organization. In addition to the usual services they have a prayer meeting and Bible study each Thursday night. They study one chapter each week.

Smith county Record readers are listed as follows: Burns 1; Goodwater 10; Homewood 9; LEAF RIVER 70; LORENA 35; Mize 5; Oak Grove 9; POLKVILLE 22; Raleigh 15; ROCKY HILL 13; SYLVARENA 52; TAYLORSVILLE 65; White Oak 3; Wilkerson Memorial 7; Sardis 3, and Clear Creek 2.

HIGHLAND-MERIDIAN IS NOW EF Is Number 698 on EVERY FAMILY List

With the recent addition of Highland church, Meridian is now almost 100% on the EVERY FAMILY Plan.

Dr. B. B. Hilbun is the beloved pastor of this good church, but they had better watch out. Some other churches have their eyes on him.

During 1943 offerings exceeded \$18,000, an increase of \$6,000 over 1942 and \$11,000 more than the 1941 offerings.

Lauderdale county now has Record readers as follows: BETHANY 29; COLLINSVILLE 13; DALEVILLE 10; FELLOWSHIP 43; GOODWATER 14; Hickory Grove 2; Hickory Ridge 9; HIGHLAND 207; Hopewell 1; KEWANEE 23; Lauderdale 13; Liberty 11; Macedonia 1; MARION 15; MEEHAN 11; Midway 3; FIFTEENTH AVENUE 262 MERIDIAN FIRST 523;

CAUSEYVILLE 37; EIGHTH AVENUE 53; FORTY-FIRST AVENUE 52; MT. GILEAD 27; Mt. Nebo 12; NEW HOPE 40; Oak Grove 5; PINE GROVE 66; POPLAR SPRINGS DRIVE 111; RUSSELL 18; Southside 27; TOOMSUBA 28; Bonita 2; PROVIDENCE 17; HE-BRON 38; NEW ZION 16.

Seminary is No. 696 on EF List

A letter from Pastor R. R. Darby brings the welcome news that Seminary church has included the EVERY FAMILY Plan as a part of their 1944 program. The letter also included a list of 58 names. This is a fine way to start the new year and we congratulate the church and the pastor.

Covington county now has Record readers listed as follows: COLLINS 46; LEAF RIVER 36; MT. HOREB 32; MT. OLIVE 82; Ora 2; SALEM 117; SANFORD 21; SEMINARY 58; WILLIAMSBURG 30; LEBANON 23, and UNION SR. 65.

Gholson is Number 697

Sending the EVERY FAMILY list from Gholson church, Mrs. Jess Weam says, "Our church supports all our Baptist work. We have contributed to the Orphanage, the Cooperative Program, Foreign Missions, China Relief, Blue Mountain Endowment Fund and Home Missions. Our pastor is Earl C. Edwards of Shuqualak. He is very consecrated and we love him lots."

Noxubee county's Record readers are listed as follows: Bethel 1; BROOKSVILLE 33; ELIM 14; GHOLSON 12; MACON 49; West Side Macon 1; SHUQUALAK 24, and VERNON 14.

Limestone Church, Lee County, Adopts EVERY FAMILY Plan Is No. 691

We are glad to welcome on the growing list of EVERY FAMILY churches Limestone church of Lee county. W. C. Ballard is pastor. Miss Joe Bell Irvin, church treasurer, in sending in the list and remittance, also sent along the names of two members of the church who are in the armed service—one in this country and the other overseas.

Many churches are finding that it is not only profitable to send The Baptist Record to their resident members but to send it to those who are fighting our battles on foreign fields.

Lee county now has Record readers listed as follows: LIMESTONE 14; Birmingham 1; Bissell 19; CALVARY 218; Center Hill 3; TUPELO EAST 31; EUCLATUBBA 29; GUNTOWN 15; Harrisburg 1; NETTLETON 32; PLANTERSVILLE 57; Richmond 7; SALTILLO 41; Shannon 5; SHERMAN 69; Tupelo First 4; Verona 12; Belden 1, and PRICEVILLE 21.

Second Avenue, Laurel

While awaiting the arrival of Dr. B. B. Hilbun, pastor-elect, Second Avenue church invited us to supply for them on Sunday, January 9.

Although pastorless since their former pastor, C. W. Thompson, went to Aberdeen, they are carrying on in a great way. At the morning service the house was practically full and the evening crowd was almost as large.

We enjoyed the hospitality of Bro. W. R. Cupp and wife.

In the afternoon we visited Bethlehem church, the Appelman Plan-

TO THE MEMBERS OF GOOD HOPE CHURCH AND SUNDAY SCHOOL:

Please accept this as a personal "Thank you," from us to each of you, for your fine Christmas gift. We are sincerely and especially grateful for the personal interest together with the truly Christlike spirit which, we feel sure, prompted this generous token of your regard.

Believing that "the fervent, effectual pray of a righteous man availeth much," and that more things are wrought by prayer than the world has ever dreamed of, we request that your earnest intercessions be joined daily with ours, to God for us, that we be provided not only material sustenance but with ever-increasing patience, grace and faith, to His eternal glory. And may the Lord cause His face to shine with unusual brightness on your several ways during 1944, as you labor together with and for Him, is our prayer.

Sincerely,

McRae and Clyteele Richardson.

ning Committee meeting and the West Laurel census group meeting.

All seemed enthusiastic about the Hyman Appelman meeting and from what we saw and heard, the revival will be supported in a worthy way.

Jones county's Record readers are listed as follows: ANTIOCH 36; BEACON 39; BETHEL 17; CENTERVILLE 35; County Line 1; ELLISVILLE 122; Estabutchie 1; HARMONY 35; Fairfield 2; LAUREL FIRST CHURCH 425; Second Avenue 81; LOWREY CREEK 20; MOSELLE 35; MT. ORAL 32; OVETT 50; PECAN GROVE 19; PINE GROVE 47; SAND HILL 21; SHARON 31; FRIENDSHIP 33; SHELTON 42; SOSO 19; SUMMERLAND 41; TUCKER'S CROSSING 14; WEST LAUREL 164; SOUTH LAUREL 46; Bethlehem 4; SANDERSVILLE 42.

GOODYEAR PASTOR DIES IN HOSPITAL AT BROOKHAVEN

Rev. J. Denman Griffin, pastor of the Goodyear Baptist Church, Picayune, died in the King's Daughters' Hospital, Brookhaven, on Thursday, January 6. Rev. Griffin won highest honors in his class when he was graduated from the Brookhaven high school; graduated from Copiah-Lincoln Junior College, Wesson, and Mississippi College, Clinton.

He received his master's degree from the Baptist Bible Institute, New Orleans, and had done most of the work for a doctorate there. The funeral was held at Pearlhaven Baptist Church of which Mr. Griffin had been pastor some years ago, interment following in Rosehill cemetery.

Surviving Mr. Griffin are his wife, the former Gussie Greer; three foster-children; his parents, Mr. and Mrs. George Griffin of Montgomery, near Brookhaven, and two brothers, Willard Griffin, St. Louis, Mo., and Ray Griffin, in the army.

—BR—

Give war bonds, Series "G," and war stamps to the Blue Mountain College endowment fund January 18 to February 15. See Page 15.

"IT MAKES TEACHING SO EASY"

Tarbell's
TEACHERS
Guide

1944

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HEAR THE JEW PREACH CHRIST

Great Mass meeting at LAUREL, JANUARY 23rd.,
SUNDAY AFTERNOON IN CIVIC CENTER.

EVANGELIST HYMAN APPELMAN WILL PREACH.
Church groups should be present from that entire area!

This revival soul winning series at Laurel will continue for two weeks — services during week days — 10:00 a. m. and 7:30 p. m.

Multitudes will be present! JOIN THE THRONG! Have a "part" in Mississippi's greatest Soul Winning effort.

Mississippi Baptist Convention Board
Department of Evangelism

Box 530

Jackson, 105, Mississippi

MISSISSIPPI FOR CHRIST

Mississippi Baptists in Mid-Winter, Statewide, Soul Winning
REVIVAL



EVANGELIST HYMAN APPELMAN

Jan. 23---April 16, 1944 ♦ "Hear The Jew Preach Christ"

--- EVERYBODY WELCOME!

Laurel, Jan. 23-Feb. 6 (Revival)

Laurel, Jan. 24-26 (Evangelistic Conference)

McComb, Feb. 6-20 (Revival)

McComb, Feb. 14-16 (Evangelistic Conference)

Jackson, Feb. 20-March 5 (Revival)

Jackson, Feb. 28-March 1 (Evangelistic Conference)

Columbus, March 5-19 (Revival)

Columbus, March 6-8 (Evangelistic Conference)

New Albany, March 19-April 2 (Revival)

New Albany, March 20-22 (Evangelistic Conference)

Clarksdale, April 2-16 (Revival)

Clarksdale, April 3-5 (Evangelistic Conference)

GOSPEL PREACHING!

GOOD SINGING!

HEART-WARMING FELLOWSHIP!

Some Great Bible Doctrines

(Continued from Page One)

close association with and partaking of the Life that is real, the only life that really is, and apart from which there is nothing. Such faith means entering into all Truth.

God is the Eternal. He is the Great I Am. He is from everlasting to everlasting. (Deut. 33:27; Psalm 90:12.) So the New Testament tells us that the Son of this eternal Father is a priest for ever "after the power of an endless (indissoluble) life." (Hebrews 7:16.) To believe in the Eternal is tremendous help in a time of change. And all times which we know are times of change. What comfort and courage we find in our God to whom we can sing,

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!"

He alone can guarantee security, social or any other kind, for He alone is secure. Any hope of permanence we may have is to be found in Him. That which we claim as our "eternal salvation" can only be made possible by the eternal God as He gives this to us through the eternal Son who saves us for all time, "to the uttermost," "seeing He ever liveth." (Hebrews 7:25.)

It is in this eternal God that "we live, and move, and have our being." (Acts 17:28.) We believe that He who is most life-creating is God. We believe that He who is most life-keeping is God. "No one is able to snatch them out of the Father's hand." (John 10:29c.) Faith is the life-creating, and life-preserving God sheds new meaning on our lives here and now and new hope on the life hereafter. All of life is sanctified and glorified in Him. Separated from Him we are dead.

Jesus shows us the Father God as the God who judges and sees and knows. Our God then is the only complete Judge, being the only one who is Omniscience itself. Such a God, being also Holiness and Righteousness, must of necessity, because of His character, stand forever against all unrighteousness. He is present; He sees; He knows; and He judges!

This Father God is Love. Being Love He is at work to work out the salvation of His who have gone off into unrighteousness and sin. He goes out on a limb for His who no longer can rightly call Him Father. He has not so much disinherited those in sin as they have refused to receive the inheritance. Facing that problem He works, and works, and works. He never quits. He never gives over. He gives His Son. The Son, being one with the Father, gives Himself. He loves with an everlasting love. He works unceasingly. (Jeremiah 31:3; John 5:17.) Because of this loving God, we can sing,

"Amazing Grace! how sweet the sound,
That saved a wretch like me!

I once was lost, but now am found,
Was blind, but now I see."

Perhaps we are now ready to close with a definition which we quote from Mullins' *The Christian Religion In Its Doctrinal Expression*, "God is the supreme personal Spirit; perfect

THE BAPTIST FOUNDATION AND A PERSONAL WORD

(Continued from Page One)

sired done. . . .

Some thought a new agency regardless of expense or where operating cost was to come from should be created. Others of us thought we already had enough agencies through which to operate in reaching the desired results. We believe that large givers who preferred that their gifts be administered by an agency other than the trustees of our respective institutions could use the Executive Committee of the state Board which has constitutional authority to receive and administer gifts. We believed as soon as our debts are paid and the emphasis and support is given to the Cooperative Program all our institutions will be adequately supported and the endowment of our colleges be slowly but steadily increased.

Feeling as we did we voted for the substitute offered by Bro. Bryan Simmons. If the substitute had been adopted, the large givers could have entrusted their gifts to the Executive Committee and the small givers could have used the Cooperative Program. In this way no new agency would have been created and no additional expense incurred. However, we were in the minority and the Foundation was created.

If the Foundation succeeds we will all rejoice and those of us who voted for the substitute will see our mistake in thinking we had "a more excellent way." On the other hand, if the Foundation proves to be a liability rather than an asset those who voted to create it will wish they had voted for the substitute. . . .

More than fifty (50) years ago I was in a meeting of the Southern Baptist Convention in Birmingham, Ala. The creation of a Southern Baptist Sunday School Board was under consideration. The discussion may not have been termed bitter but it was heated. Some, including our J. B. Gambrell, thought the Board should not be created as apparently it would sever every tie that bound us to our Northern brethren in our cooperation with them. Their trend toward modernism had not begun at that time. Dr. Broadus had taken no part in the heated discussion but when the vote was announced, as near as I can recall, he said: "My dear brethren. It seems we are hopelessly divided, but we are not. You can flush a drove of ponies out on the plains of Texas. They run in every direction and soon they are far apart. But wait and watch. You will observe that those far to your right will swing to the left, and those far to the left will swing to the right and pretty soon they will all be grazing together. Brethren, we have more sense and religion than Texas ponies. We will get together." . . . The success of the Sunday School Board, and not Dr. Broadus' magical appeal brought Southern Baptists together. The success of the Foundation can and will do what no newspaper article from me or anyone else can do.

in all His attributes; who is the source, support, and end of the universe; who guides it according to the wise, righteous, and loving purpose revealed in Jesus Christ; who indwells in all things by His Holy Spirit, seeking ever to transform them according to His own will and bring them to the goal of His kingdom."

JUDAISM, CATHOLICISM AND BAPTISTS

(Continued from Page One)

dividual Baptist.

Now assuming that modern Reform Judaism is consciously practicing these principles of the ancient synagogues (I think Reform Jews are sincerely doing so) and too, that the polity of New Testament churches was similar to that of the synagogue (I think it was), then, two observations about modern Baptists may be made in the light of these striking similarities. The church polity of modern Baptists is thereby shown to be of New Testament origin and character, and in so far as Baptist churches have practiced this polity through the centuries they demonstrate their historical derivation from apostolic Christianity.

The second experience, however, impelled me to a contrary conclusion about the Roman Catholic Church, notwithstanding the obvious intention of the priest to demonstrate the divine origin and apostolic character of his church.

The priest first laid down four basic characteristics of the church which Christ founded. He drew upon the New Testament and tradition (mainly the early church fathers, especially Cyprian) to formulate the four categories which he used in his proof of the divine origin and character of the Roman Catholic Church. He asserted that the Christian Church is (1) one, (2) holy, (3) universal or catholic, and (4) apostolic. . . .

He described a general, all-inclusive ecclesiastical organization of which individual congregations are a part and to which they are subject, as over against the autonomous and independent churches (or synagogues) of the first century. He implied that this general body has authority over the individual congregations, indeed that they must submit to this authority in order to become part of the church at all; as over against free, cooperative associations of churches which do not thereby surrender but express their autonomy. He assumed also the priesthood of a special class which exercises a sacerdotal function based on authority derived from Saint Peter, the primate of the apostles, as over against the priesthood of all believers (or the spiritual competency of all Jews). The priest declared that the church is the authoritative teacher of Christians and therefore its teachings must be accepted by the faithful, as over against the right of private interpretation of the Scriptures and of free assent to or dissent from any creed, or confession of faith, or theological system.

True indeed, the priest showed that

I am glad to note that the Foundation starts off well. The trustees are hand picked. They have the confidence of us all. . . . One thing they have done is very gratifying. They have determined that the Convention shall be at no expense for at least one year. One member has generously pledged \$1,000 to the expense fund. This is most welcome news. Those of us who have done any thinking know that the Foundation cannot be operated on a small sum. This large and generous gift shows what one trustee thinks of the operating cost. The large operating cost and not knowing where it was to come from gave me the "jim jams" and caused me to write as I did.

the Roman Catholic Church is historically derived from the church which Christ founded, but he plainly showed that its derivation is the derivation of departure from and not that of adherence to and development of the New Testament churches.

Throughout the entire lecture and discussion which followed, a Baptist could not fail to recognize the radical change which so soon beset and (in our view) corrupted the church and movement which Jesus originated. A catalogue of six basic changes was evident: (1) Independent, autonomous churches were merged into the ancient Catholic Church heading up in the bishop of Rome by the close of the first century. (2) The church, thus conceived of, ceased to be a free community of regenerated and baptized believers and become instead a soul-saving ecclesiastical institution. (3) The democracy of the New Testament church was sacrificed to an autocracy as some bishops were elevated above equal fellow-bishops with the rise of the episcopacy to supply the Catholic Church with an authoritative and official leadership. (4) The symbolic ordinances became both vehicles and symbols of divine grace as sacramentalism appeared. (5) The priesthood of all believers was set aside to make room for sacerdotalism as a special class assumed the exclusive right to priesthood. (6) Finally, the content of faith which in the New Testament involves primarily the experience of trusting God in Christ as Saviour and Lord, this changed so that faith involves primarily assent to authorized teachings about Christ and submission to the authority of an ecclesiastical institution functioning in His name.

—BR—

WHISKEY, DIVORCE AND SUNDAY OBSERVANCE RESOLUTIONS ADOPTED BY STATE CONVENTION

WHEREAS, the present war and the times in which we live have brought on many complications which have resulted in the lowering of the moral standards of living, and

WHEREAS, there was a concerted effort in the last Legislature to modify or weaken three of our basic moral laws, namely those regarding the liquor traffic, divorce and Sunday observance, and

WHEREAS, we believe that the present statutes regarding these questions should not be weakened,

BE IT THEREFORE RESOLVED, that Mississippi Baptists in Convention assembled reaffirm their position that these laws as they now stand should not be weakened and that any effort or movement having such purpose should be vigorously opposed, and

BE IT FURTHER RESOLVED, that Baptists inform the members of the Legislature from their respective counties of this opposition, that pastors preach these underlying principles to their people and that the women of the Women's Missionary Union be on the alert to help in an organized way to voice this opposition, and

BE IT FURTHER RESOLVED, that a copy of this resolution be sent to Governor-elect Bailey, to Lieutenant Governor-elect Wright, to the new speaker of the House when elected, and to every member of the Legislature.

Signed:

MRS. W. BUCKLEY,
President,
W. M. U. First Baptist Church,
MRS. D. C. SIMMONS,
MRS. O. B. TAYLOR.

DEPARTMENT OF TRAINING

AUBER J. WILDS
State Secretary

Box 530
Jackson, 105, Miss.

Miss Sara Wallis
Associate



INTERMEDIATES AT RIGECREST, N. C. SUMMER 1943

Intermediates

The Intermediate department of our Baptist Training Union continues to make excellent progress. During this year they have made an excellent record in study course awards. Mississippi Intermediates have received 2,407 awards since the first of January.

After the first of the year a new Intermediate Leadership Plan Book will be available and eight new Intermediate supplements. These may be secured from your Baptist Book Store.

During these days of so-called juvenile delinquency we take courage when we realize over 2,000 Intermediates attended the Ridgecrest Training Union Assembly last summer. Three hundred of which dedicated their lives for full time service. Thirteen were won to Christ. The picture on this page shows about one-half of the sixteen-year-olds who attended this meeting.

Standard work is an outstanding achievement of the Intermediate department. Throughout the South we have 321 Intermediate unions that are Standard. The other departments have: Junior 406, Young People 186, Adult 593.

Mississippi's Big Day, January 24th

A goal of 15,000 has been set for the attendance in the simultaneous associational meetings scheduled for January 24th. If we reach our goal every association will have to have a capacity attendance. This is to be the BIG meeting for the year. It is to set the pace for all other meetings. It is to be the beginning of what we hope to be the greatest year in Baptist Training Union history. The program suggested will present each of the five departments of training union work. This presentation is to be in charge of the department leaders in each association. If the plans are complete we will have no less than 500 individuals taking a definite part. Where groups are enlisted to help out with the program this number will be enlarged. Programs with other helpful material is to be sent to the churches where the meetings are to be held.

We are happy to report that Mrs. Neva Herring, member of the Hamburg B. A. U. has kept up her Bible readings daily for the past two years

and has been awarded the Bible Readers Certificate. If you have not been keeping up the readings regularly, this will be a good resolution to adopt for the year. It is a good thing to pause each day for a little conversation with God.

A recent letter from former president of our State Training Union Kermit R. Cofer reveals the fact that he is in England and enjoying good health. He says he has not quite learned their language yet!! but is catching on gradually. Other customs are a bit unusual but he is the kind who will soon adjust himself to circumstances. We missed him at the convention, he has always attended, and has always been a great believer in Training Union.

We are happy to have a letter from Hershell George, former director of B. T. U., Pontotoc, Miss. Hershell is in Fort Riley, Kansas. He says he likes the army and is taking advantage of every church service he can attend. That's the mark of a good soldier. When he wrote, Mrs. George was with him, and that, of course, makes things better.

DENOMINATION DAY, JANUARY 23

J. E. Dillard

What? This is the special day suggested in our Calendar of Denominational Activities for thinking about, talking about and praying for our denomination and its work.

Why? We want all our people intelligently, enthusiastically, and substantially enlisted in all our work.

How? One or two sermons and much prayer and conversation about our denomination, our people, our principles, our progress, our possibilities, our program.

Good Texts: "The lines are fallen unto me in pleasant places; yea, I have good heritage" (Psalms 16:6); "Let us go on" (Hebrews 6:1).

Let's score in '44.

AT FIRST
SIGN OF A

COLD
USE **666**

666 TABLETS, SALVE, NOSE DROPS

GLEANINGS FROM NORTH MISSISSIPPI

Jas. B. Ray, Enlistment Pastor

The going of Rev. W. C. Stewart from Houston to Meadville brings to a close one of the happiest and most successful pastorates of our state in recent years, according to all evidence. Here's some of the evidence:

He has been pastor of this good church since finishing Southwestern Seminary in 1924—19 years ago. There have been more than a thousand added to the church. He has done his own preaching in six of the annual revivals.

The eternal record alone will show the good he has done in private homes, jails, hospitals and on the streets. He rarely ever failed to preach on the streets of Houston on Saturdays. He has preached 593 funerals and married 313 couples. He has averaged between seventy and seventy-five visits into the homes of all denominations each week. There have come into the Lord's treasury at Houston during these nineteen years approximately \$115,000.

We regret very much to lose a man like this from our section of the state but we wish for him and the people at Meadville a very happy pastorate together.

With only three pastors living in

KNOW YOUR BIBLE

(Correct answers on Page Fifteen.)

1. Do you know how many books there are in the Old Testament, and how many in the New King James Version?
2. For what reason did the mother of Moses hide him in the bulrushes, and what does the name Moses mean?
3. Owing to the present war, women are conserving in luxuries, clothing, etc. Where in the Bible is a parallel case?
4. In three references to "the host of heaven" in the Bible, each has a different application. Can you explain why the difference?

Benton county, on the field, last year the gifts to missions was about 40% of receipts.

The church at Hickory Flat paid the same to missions that they did to their pastor.

Give war bonds, Series "G," and war stamps to the Blue Mountain College endowment fund January 18 to February 15. See Page 15.

A Great Cooperative State Mission Work FIVE SCHOOLS OF METHODS

— for —
Ministers, Deacons, Sunday School Teachers,
B. T. U. Leaders, Missionary Workers
and Other Christians

Conducted by the General Missionary Baptist State Convention of Mississippi, Rev. A. A. Coosey, president. These institutes are being conducted in co-operation with the white Baptist State Convention Board of Mississippi, Dr. D. A. McCall, Executive Secretary-Treasurer.

PLACES AND DATES—1944

Clarksdale, Jan. 24-28. First Baptist Church, Rev. O. C. Peace, Pastor. Faculty: Bible Study by Dr. W. A. Sullivan, 9:30 to 10:30 A. M. "What Baptists Believe" by Dr. W. A. Sullivan, 10:30 to 11:30 A. M. Intermission, 10 minutes. "Homiletics" by Rev. W. M. Walton, 11:40 A. M. to 12:40 P. M. "Sunday School Work" by Rev. E. J. Threadgill, 12:40 to 1:40 P. M.

Yazoo City, Jan. 31-Feb. 1-4. Tulane Baptist Church, Rev. J. P. Sanders, Pastor. Faculty: Bible Study by Dr. P. I. Lipsey, 9:30 to 10:30 A. M. "What Baptists Believe" by Dr. Webb Brame, 10:30 A. M. to 11:30 A. M. Intermission, 10 minutes. "Sunday School Work" by Rev. R. B. Gayden, 11:40 A. M. to 12:40 P. M. "Homiletics" by Rev. W. M. Walton, 12:40 to 1:40 P. M.

Winona, Feb. 14-18. Winona Baptist Church, Rev. S. Watson, Pastor. Faculty: Bible Study by Dr. Bryan Simmons, 9:30 to 10:30 A. M. "What Baptists Believe" by Dr. Bryan Simmons, 10:30 to 11:30 A. M. Intermission, 10 minutes. "Homiletics" by Rev. W. M. Walton, 11:40 A. M. to 12:40 P. M. "Sunday School Work" by Rev. A. L. Hill, 12:40 to 1:40 P. M.

Greenwood, Feb. 21-25. McKinney Baptist Church, Rev. J. W. Terrell, Pastor. Faculty: Bible Study by Dr. Walter L. Johnson, 9:30 to 10:30 A. M. "What Baptists Believe" by Dr. Walter L. Johnson, 10:30 to 11:30 A. M. Intermission, 10 minutes. "Homiletics" by Rev. W. M. Walton, 11:40 A. M. to 12:40 P. M. "Sunday School Work" by Rev. A. W. Wilson, 12:40 to 1:40 P. M.

Vicksburg, Feb. 28-29, March 1-3. King Solomon Baptist Church, Rev. A. A. Coosey, Pastor. Faculty: Bible Study by Dr. Bryan Simmons, 9:30 to 10:30 A. M. "What Baptists Believe" by Dr. D. Swan Haworth, 10:30 to 11:30 A. M. Intermission, 10 minutes. "Homiletics" by Rev. W. M. Walton, 11:40 A. M. to 12:40 P. M. "Sunday School Work" by Rev. E. J. Threadgill, 12:40 to 1:40 P. M.

An inspirational service will be conducted, each night, beginning at 7:00 o'clock, of singing, praying, speaking and preaching. We suggest that the preachers and others attend the institute that is nearest or the most convenient to them. Let everyone try to be prompt at each opening.

Special Speakers: Dr. D. A. McCall, Dr. C. A. Greer, Dr. J. J. Bell, Dr. J. W. Gayden, Dr. H. H. Humes, Rev. O. C. Peace, Rev. A. W. Moore, Rev. C. V. Hill, Rev. J. P. Sanders and Rev. R. C. Gallion.

Dr. Lee M. Owen, Dr. L. T. Miller, Dr. A. A. Gibson are invited to speak on "Health." Dr. C. E. Buckner, Dr. J. W. Edwards and Dr. P. W. Hill are invited to speak on "Dentistry."

W. E. BRADFORD, State Evangelist, Director

Mississippi Baptist Convention Board
DEPARTMENT OF STATE MISSIONS

BOX 530

JACKSON, 105, MISS.

Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

Three Conventions

During the week of April 24-29, 1944, we will have THREE Sunday School Conventions in Mississippi.

One will be at New Albany, one at Philadelphia, and one at Brookhaven.

This will make it much easier for many more of our people to attend because they are in the northern, central, and southern sections of the state.

The program is already rapidly taking shape. While we are not yet giving out definite information about it, we can promise you that the program will be worth your while.

The three host churches will give bed and breakfast free to all who want it. There will be one night at each place. The program will be the same in arrangement and plan at each place.

The schedule for the week will be as follows: Begin at New Albany on Monday morning at ten o'clock and close at noon Tuesday. Begin at Philadelphia on Wednesday morning at ten o'clock and close at noon Thursday. Begin at Brookhaven on Friday morning at ten o'clock and close at noon Saturday.

SAVE THE DATE!! April 24-29, 1944.

Pray for these conventions. Come to the one nearest you. Enter into the spirit and plans of the work. Then go out to do what you think will help your work.

The Flood Is On!!!

Yes, sir, that January FLOOD of standard applications has really started.

They are coming in now in a big way, and we have already passed some previous records in this respect.

Let them come in during January if you possibly can. If you just do not make it then, do it at the very earliest possible date.

We want all kinds of standard applications—class, department, and school. And all kinds are coming in, with some schools already having sent in some several for various units.

Another very encouraging part of this is that quite a number of workers have written us saying they are working on this and their people are taking to it in a great way. This comes also from a number of units that have never before taken very seriously this great and constructive program for the class, department and school.

Try it in your work. Present it to your people, check up on the points to see how you stand, then go to work sure enough on the low points. It will encourage your people to reach this good program that has in it so many of the good points that should be reached by any class, department or school.

Therefore, help us make that FLOOD a real one by adding your application for standard recognition during January. We shall be looking for it soon. What about it?

Lee Plans Big Things!!

Lee County Association began the New Year with a real bang in the form of a banquet and get-together in the interest of the 1944 Sunday

school associational work—both Sunday school and Vacation Bible school.

The associational Sunday school superintendent, Mr. C. L. Bucy, of Plantersville, is leading in a great way.

For 1943 Lee Association ranked second in the state in the number of Sunday school awards, and ranked fourth in the number of Vacation Bible schools.

One of the major items in their 1944 program is that of having at least one Sunday school study course in each church. No greater phase of the work could be stressed than that of training the people. "As goes your training, so goes your school." Therefore, train more in 1944.

At this Lee county banquet a show of hands was called for of those who would agree to teach at least one study course in the county this year. A large number raised hands on this proposition. They were pastors, superintendents, teachers, department leaders, and others.

We only wish many other counties—in fact, every other association in the state—would follow this worthy start of the new year.

Pastors Powell, Holcomb, McFatridge, Kelly, Berryhill, and some others, were present and entered heartily into this New Year program. The Lord's richest blessings upon them all as they enter into it.

A Diploma Holder

It requires the completion of four books to get the Sunday school diploma. Not just any four books, but one in each of the four sections of the Diploma Group.

Set as one of your aims for 1944 that of completing the work necessary to get your diploma. For some that will be all four books. For others, it will be three; for yet others it will be but two, and for hundreds it will mean only one book.

We shall be glad to tell you what you lack if you do not already know. Get your diploma in 1944.

Remember: As goes your training, so goes your work.

—BR—

ENLARGED WORK PROJECTED AT HOME MISSION BOARD'S ANNUAL MEETING

Conservative enlargement of its mission work along present lines of activity was projected by the Home Mission Board in its annual meeting in Atlanta, November 30 and December 1.

A budget which totals \$780,680 for the work in 1944 was adopted, this budget being based on receipts for 1943, which, with additional income expected before the end of the year, will total \$837,339.08.

In offering the largest budget for a forthcoming year which he had ever presented to the Board, Dr. J. B. Lawrence, executive secretary-treasurer, stated that in ten months of 1943, the Board had received \$771,339.08, and that anticipated receipts before the end of the year of \$66,000 would bring the total for 1943 to a figure which would justify a budget of \$780,680 for next year.



REV. J. P. CULPEPPER

ANNUITANT RECEIVES CHECK

Rev. J. P. Culpepper

Rev. Culpepper is one of a dozen or fifteen pastors receiving a check each month as a result of long years of service, and participation in the Mississippi Baptist Minister Retirement Plan. It is not a matter of charity. He deserves it. He earned it. Brother Culpepper, nevertheless, has been very expressive of his appreciation to God and his fellow Baptists for a plan which provides this well-earned help in the latter years of life. He is shown here opening an envelope—the medium through which his check comes to him regularly each month.

EVERY MISSISSIPPI BAPTIST PASTOR SHOULD JOIN IN ON THIS PLAN!

EVERY MISSISSIPPI BAPTIST CHURCH SHOULD CONTRIBUTE TO THIS PLAN!

The pastor pays 3% of his salary in advance—monthly, quarterly, semi-annually, or annually.

The church designates an amount equal to 3% of the pastor's salary, payable as above. This should be done whether the local pastor is in on the plan or not.

THE GENEROUS THING WOULD BE FOR EVERY CHURCH TO TAKE THE LEAD IN INAUGURATING THIS PLAN!

Mississippi Baptist Convention Board
DEPARTMENT OF MINISTER
RETIREMENT PLAN

Box 530 Jackson, 105, Mississippi

—BR—

A 1944 NEW YEAR'S RESOLUTION

The hoary old year has come to its close

And the hour glass of time has shifted,

As the sailor pulls hard on his trusty oar

When at last the fog has lifted.

So, let every one of God's children
Take courage and bend to the work
Of carrying (and living) the gospel

Touching The Bases

By Fred R. Langley
Soldiers, Sailors, Defense
Projects Service

By Chaplain Franklyn H. Board

This is the story of a real man. This kind of thing makes sense to religion. This is the kind of preparation our mothers and fathers, ministers and pastors, and chaplains desire every man to have; the down-to-earth real things that will stand a man in good stead when the going is rough.

The experience of Johnny Bartek's use of the Bible can be the same for every man. It can bring to every man that lasting and real sense of living. A sense of living that can withstand hardship, loneliness, pain and death. That is the purpose of Christianity.

Before the war he'd run a spinning-machine in a rug mill. Now he is a war hero—and a legend, a legend in the story of victorious Christian faith. John Bartek's story is the story of a boy who had been brought up with a Bible in his hand, a boy who considered it part of his working gear, a boy who used it in times of uncertainty and loss.

At a party for service men in Buffalo, N. Y., last Christmas, Johnny Bartek and his sister Esther were the special guests. Responding to a toast, Johnny said, "Everyone asks whether I was very deeply religious before our three weeks in the Pacific. Truthfully, I must answer, not very. I always went to church, but I did not have that all-out-mysterious feeling many people have. I don't know that I have it even now. But I do know more than ever, now, that there is a God and a hereafter. Those three weeks and what happened in them, in answer to our prayers, left me forever with a deep faith. I'll never lose that."

Because he was just a private, when the plane fell Johnny was a bit hesitant about reading the Bible on the raft. In his Buffalo speech he said, "The next day, the sixth—things looked bad. I decided to take out my Bible. Captain Rickenbacker and the others seemed a little relieved when I started to read. I know I was. The next day I took out my Bible again, reading from it at random. Some of the parts I read seemed to fit exactly our predicament. I don't remember what they are now, but I know that something or someone was turning the pages to some very enlightening passages.

"The rest of the days went by with us praying and still hoping. Without the Bible we might have given up. But every so often we'd run across a passage that would force hope back into us like a dry sponge in a basin of water. I'm glad that plane fell—it took a lot of nonsense out of my life."

—BR—

Give war bonds, Series "G," and war stamps to the Blue Mountain College endowment fund January 18 to February 15. See Page 15.

of Jesus

To every lost soul on earth.

MRS. T. L. BOYDSTON.

RELIGIOUS LIBERTY ONLY BASIS FOR JUST AND DURABLE PEACE

(Continued from Page One)

and is foreign to the spirit of Christ. The clergy of such churches are prone to sell out their own liberty to the state for a "mess of pottage" and, in turn, are inhibited from attacking the social evils and sins of the state. . . . State churches lean upon the arm of Caesar (the state) for their support because they lack both faith in God and confidence in the people to support them out of their own voluntary contributions. . . . But in such coercive measures the grace of giving is negated and thus the funds for said churches come from secular and not sacred sources. . . .

Three Views of Religious Freedom

There are three views which men have held regarding religious freedom: the first is toleration, the second is freedom of worship, and the third is the freedom of religion itself. These views are vastly different.

First, toleration is based upon the false assumption that some political or ecclesiastical organization arrogates to itself the authority to "tolerate" others in matters of religion, while the freedom of religion is a "natural right" given by God to all men. Hence it is both preposterous and utterly false for any church or state to assume that it has any authority to "tolerate" others in their exercise of a natural right.

Second, the freedom of worship goes further than mere toleration but this comes far short of the freedom of religion. In state churches the "powers that be" may be willing that others have a certain freedom of worship, and so other ministers may read and pray and preach to local congregations. But when these begin to defend and propagate their faiths, evangelize, build institutions for the furtherance of their religion, and the process goes far enough to threaten in the least their control, the ecclesiastics of state churches almost invariably suppress them. The most recent illustration of this was seen in Rumania when the Greek Orthodox church closed the churches and theological schools and suppressed the publications of certain dissenters. Historically the same was done for centuries both all over Europe and in the British Isles. Thus the freedom of worship may be granted while the freedom of religion is lacking.

Third, the total and absolute freedom of religion for all faiths is the only thing that satisfies the American conscience. This means more than toleration and more than freedom of worship. It means the right to worship and to preach and to practice, to send out missionaries, to build institutions and to found publications for the propagation of their particular faith. It is to the everlasting glory of America that this is possible, and possible not only for Catholics, and Protestants, and Jews, but for Buddhists, Mohammedans, and for the devotees of any other pagan faith in the world.

The vast majority of Americans are actively and aggressively pro-British. For, whereas, nearly all races and peoples have combined in making America, it was Britain that transmitted to America its language, customs, much of its law and the most

of its culture. More than that, it is perfectly clear that Britain and America, the two great Anglo-Saxon Protestant and democratic nations, aided by Russia and China, are saving the liberties of the world at the present time. These liberties are certainly not being saved by the nations of Europe or by the huge ecclesiastical system that practically controls that continent. And since it is true that the United Nations are now saving human liberties, it is to be devoutly hoped that they will all collaborate in a postwar effort to preserve the peace of the world. . . .

Nevertheless, it is certainly true that England above all other nations is tenaciously holding to the anachronism of a state church in this modern world. England is fighting for liberty along with America and yet it does not grant complete religious freedom to all of its citizens. What nation, except England, in a modern world would hold to an outmoded idea of an act of Parliament making its king both the head of a church and a state at one and the same time?

American Congress vs. British Parliament

It is against the fundamental law of the United States for Congress to interfere with religion in any way whatever. It is stated in the first amendment to the Constitution (Bill of Rights) that "Congress shall make no law respecting an establishment of religion or preventing the free exercise thereof." That means that should Congress make a law touching religion it would be in violation to the Constitution and it would immediately be invalidated by the Supreme Court of the United States.

That makes religion free for all America and yet the parliaments of England and of Europe are still making laws with reference to religion which, in itself, is proof that said parliaments have no conception of what is meant by the actual freedom of religion.

Should the question be raised as to why the American people are so intensely interested in the separation of church and state, and especially as that regards Great Britain, the answer is that the war is being fought in order that freedom may obtain over the world. That includes the utmost religious freedom, the very thing that England does not grant its religious minorities. In all countries where state churches exist religious minorities are not free. . . .

Atlantic Charter and the Four Freedoms

The four freedoms were first promulgated in the President's annual message to Congress on January 6, 1941. (Note that date.) The Atlantic Charter was signed by the President of the United States and by the Prime Minister of Great Britain, August 14, 1941. But in the Atlantic Charter there is no mention of the freedom of religion. In the sixth article only two of the freedoms are mentioned, namely "freedom from fear and want." It is a matter of conjecture as to whether or not in the signing of the charter the President, out of deference to the Prime Minister, failed to insist upon the freedom of religion since it is certain that the freedom of religion does not prevail in the Prime Minister's own country. Now in the President's radio address

of February 23, 1942, he said, "The Atlantic Charter applies not only to the parts of the world that border the Atlantic but to the whole world; disarmament of aggressors, self-determination of nations and peoples, and the four freedoms—freedom of speech, freedom of religion, freedom from want and freedom from fear."

Hence mention was made of the freedom of religion both before and after the charter was signed while there is no mention of it in the charter itself. This means that should the charter, in principle, be adopted by the parliaments of the world it would have no reference to the freedom of religion to say nothing of the separation of church and state.

Six Pillars of Peace

The "Six Pillars of Peace," propounded by the Federal Council of Churches has nothing to say of the separation of church and state which must be accomplished before there can be absolute religious freedom for all. The sixth pillar reads as follows: "The peace must establish in principle and seek to achieve in practice the right of individuals everywhere to religious and intellectual liberty." That most probably means nothing more than toleration of religious opinion or the right of worship. It certainly falls far short of the freedom of religion which gives to all men the right not only to worship but to propagate their faith. If nothing more than that is to come out of the Peace Conference, so far as the freedom of religion is concerned, the war will be lost and millions of men will have died and yet will have failed to attain and preserve the greatest of all freedoms.

Historical Addendum

It should be remembered that state and church were first united by Constantine (the Roman emperor) in 325 A. D., and the unholy union soon brought on a relentless persecution of non-conformers and dissenters. The Inquisition, with all of its horror, was rooted in the state church. After the union was once effected state and church were never again separated anywhere in the world until 1663 when Dr. John Clark procured a charter from Charles II of England which made the Providence Colony, founded by Roger Williams in 1638, (1) independent of the Puritan Colony in Massachusetts and (2) granted religious freedom to all men in the Providence Colony.

It should also be remembered that the Church of England was established as a state church in Colonial Virginia when that colony was founded by the British in 1607 and that there was a religious revolution against the colonial state church long before there was a political revolution against the British government. This religious revolution lasted from shortly after the founding of the colony (1607) until the adoption of the Virginia Statute for Religious Liberty in 1786 by the legislature of that state. Then, following the Revolutionary War, the Bill of Rights was adopted in 1791 by the Congress of the United States.

This means that church and state were separated in America: (1) in the Providence Colony in 1663; (2) in Virginia in 1786; (3) in the United States in 1791. It means that after state and church were united in 325 A. D. it was 1,338 years after they

LEBANON B. T. U. ASSOCIATION MEETS WITH FIRST BAPTIST CHURCH, HATTIESBURG, MON- DAY NIGHT, JANUARY 24 AT 7:30

The B. T. U's in Lebanon Association are cooperating with the other associations in the state in the simultaneous associational meetings on the night of January 24. The associational officers will have charge of the program.

Every person in B. T. U. work in Lebanon Association is asked to make plans to be at the First Baptist Church on January 24.

There are 33 churches in the association, and three counties comprise the associations—Stone, Lamar and Forrest counties.—Garland McInnis, director of Lebanon Association.

—BR— LEST WE FORGET

In a conversation with a friend at our recent convention I was reminded of the heroic passing and martyrdom of one of our Baptist pastors. His name and deeds deserve immortality. In 1897 I was a young pastor out from New Orleans. Dr. D. I. Purser was missionary pastor of the Valence Street church. Dr. Purser was one of the most lovable spirits it has ever been my lot to meet. His fatherly advice was welcomed by this pastor, and has never been forgotten. In that year occurred one of the period outbreaks of yellow fever. No one can ever know the meaning of such a scourge who has not been in its midst. Dr. Purser at that time was on his vacation with his wife's relatives in Alabama. He no sooner learned of this outbreak than he returned to his post. He was not a very strong man, and was passed middle age. The result was that he was soon stricken with this disease, and lingering only a short time his noble spirit took its flight. His heroic passing made a profound impression on me, and I felt like saying with the prophet of old, "My father, my father, the chariots of Israel and the horsemen thereof." It was a literal fulfillment of that exhortation, "Be thou faithful unto death." Certainly the promise was his, "I will give thee a crown of life." Dr. Purser left two fine sons to carry on, one of whom is an honored pastor of this state. In a recent conversation with the latter, he said he felt the story of the passing of his father was his best heritage. Dr. Purser deserves a high place in our Baptist hall of fame. His heroic passing needs to be repeated to each generation.—E. T. Mobberly, Laurel, Miss.

were separated in Providence; 1,461 years before they were separated in Virginia; 1,466 years before they were separated in the United States.

During these long centuries state churches cast a stream of blood and gore across Europe, the British Isles and Colonial America. The union of state and church has, therefore, been the evil of all evils ever inflicted upon Christendom. Let it be earnestly hoped and devoutly prayed that at this epochal juncture in the history of the world that tendencies and means may be somehow started which will bring about separation of church and state over the whole world and thus permit man everywhere to enjoy that religious freedom which God has bestowed upon them as a natural right.

Sunday School Lesson

Prepared by Bracey Campbell

Lesson For January 16
JESUS ANSWERS HIS CRITICS
Mark 2:15-3:35

Introduction.

Let us begin reading at the second chapter of Mark in order to get the connections in Mark's story. The verses 1 to 12 contain the story of the healing of the paralytic borne by four, who was brought to the Teacher while He was busy teaching a great throng of people. A rapid glance at this passage shows us a paralyzed man being brought by four other men to Jesus. They were unable to bring the sick man near to Jesus because of the crowd about the door of the house. In this emergency the four men lift the sick man to the roof of the house, remove a portion of the roof, and let the sick man on his pallet down through the opening in the roof they had just made. "Jesus, seeing their faith saith," "Seeing" whose faith? Why, the faith of the four friends who bore the sick man, of course.

Let us look for a moment at some characteristics of their faith. 1. Their faith worked. They got busy and did what they could for their sick friend, that is they got him to Jesus. 2. Their faith cooperated. They got together in this thing which needed to be done and, what no one or two of them could have done alone, they did by pooling their strength in a combined effort. I am not preaching now, else I could abundantly illustrate. 3. They persevered. When difficulties arose, the four did not quit. Their faith was not quitting faith. In other words, their faith was Faith, living, working, trusting. When difficulties arose in the path that led them where they were going, they just got through those difficulties. 4. Their faith brought success. Their faith was victory. "This is the victory that hath overcome the world, our faith" (I John 5:4).

I. The Call of Levi Matthew and What Followed. Vs. 13-17.

He was teaching by the sea, making opportunity to help people wherever He might be. Walking by the lakeside, as if to demonstrate that the man who will, finds a chance to do good anywhere. "As He passed by, He saw Levi." Of course He knew Levi was there all the time, and would be ready when he was called. But why pick out a chap like that? Were there not better men for His purpose than Levi? No! Levi would be busy at his own work, and the men who are fit for the uses of the Lord are those who are busy already. Again, Levi had an open mind, was willing to learn and had the capacity to do so. The important point in the make up of Levi, or the import element in his composition was the ability to become something different. The Lord saw that. He had no need of a publican as a publican, but of Levi the publican who was to become Matthew the evangelist, the Lord did have great need. Levi entertained the Lord in Levi's house. He wanted his friends, the other Levis, publicans and sinners, to meet One who had

blessed him. The Lord went to meet those people, because those people when found and rescued and redirected would be of great value in the advancement of the kingdom of righteousness.

His enemies criticized the Lord for eating and drinking with this sort, and the Lord made fitting answer. "So you are the people who regard themselves as standing in no need of mental or moral healing. But these sinners realize their needy condition. They send for the doctor, and the good doctor comes to them. You regard yourself as the righteous. Well, I was not sent to call the righteous to repentance, but the unrighteous." He might have said, "You who think you are well, are sick with an awful moral and intellectual malady. You who think you are righteous are sinful in the sight of God and all good men. But I can not heal your moral leprosy while you proudly think you are not sick, nor can I cleanse your sin while you are smug in your self-esteem."

II. Difference Between New and Old. Vs. 18-22.

Of course, the Lord is the bridegroom in whose presence the friends rejoice. He was to be taken away from them, and then sorrow would fill their hearts. But the bridegroom came to institute something new, and He would have the people know that it is not only new, but also different from that which had gone before. Christianity is not Judaism, neither Unitarianism, Seventh-day Adventism, Roman Catholicism, nor any other modified or unmodified form of Judaism. Christianity is something new onto which you can not patch the old.

Judaism is an old, worn, moth-eaten rent-marred garment onto which you can not patch Christianity. Christianity is a new wine which you can not bottle in the old wineskins of Judaism. Get the idea! Christianity is a new thing. "If any man is in Christ, he is a new creation: the old things are passed away" (II Cor. 5:17).

III. The Law and the Lord of the Sabbath. 2:23-3:6.

I typed the above reference, then picked up my Testament and read the passage. Please do the same thing for me. Lay this paper down, take your Bible, and read the passage. The first story is of a walk through a grain field, not corn in our sense of that word at all. Corn is an American plant, unknown to the eastern peoples. The field was a field of standing grain, of barley or wheat, most likely. There may have been a footpath through it, or the company may have been, each of them pushing his individual way through the grain, and as they went, they plucked the heads of grain and rubbing the husks off with their hands, were eating the grain. Plucking these heads of grain was reaping grain and rubbing the heads in their hands was threshing grain, and both of these actions were specifically forbidden by the Pharisees interpretation of the law. A Jew was supposed to have his food for the Sabbath prepared the day before. So His enemies asked Jesus, "Why do they (your disciples) do that which it is not lawful to do on the Sabbath day?" He answered them with an incident from their history. What David did was not lawful under ordinary circumstances, but he

DENOMINATIONAL CALENDAR January

Evangelism—
Soul Winning Revival—January 23-February 6—Laurel.
Hyman Appelman, Evangelist.
Three-Day Evangelistic Conference—January 24-26—Laurel.
Cooperative Program Emphasis.
Now Club Emphasis.
Tithes and Offerings.
Daily Bible Reading.
Mississippi Baptists will owe no MORE November First, 1944.
S. S.—Statewide Associational Officers Meeting.
W. M. U.—Institutes for Study of W. M. U. Year Book.
B. T. U.—Statewide Simultaneous Meetings January 24.
Associational Executive Committee Meetings.
Church Loyalty Campaign.
Denominational Day, January 23.
Church School of Missions.



DR. DOUGLAS SOUTHALL FREEMAN
FREEMAN WILL DISCUSS "A FREE CHURCH IN A FREE STATE"

had to meet a real-felt need, and set the need of his faithful followers above the Pharisaic law. Thus Jesus appealed to the law of necessity as of higher authority than a ceremonial law. The law was made for man. It was not made for man to abuse himself by means of. The Sabbath was made for man's benefit. Not simply that he should make of himself an animal, and merely eat and drink and sleep on the Sabbath, but it was ordained for man's highest good.

The Lord of the Sabbath is Lord, first of all, of man. He makes man, redeems man, calls man, assumes responsibility for man, uses man, propagating His kingdom through the agency of man. He has a right then, to make and administer Sabbath observances for the good of man.

The story of the man with the withered hand teaches the same lesson. The Lord or His servants must do on any day the deeds that required by the demands of mercy. If a man be sick, minister to his needs on any day.

IV. The Great Physician. Vs. 7-12.

The multitudes came to Him, and He saw each individual of them. The multitudes listened and He spoke the words which brought comfort to every several one of them who hearkened with attentive ear. The multitudes looked to Him for healing, and He healed each one of them of what disease he had. His gospel speaks all languages, His heart feels the pain of all people, His healing is a specific and catholicon for all distempers of every sort.

V. The Lord Makes Choice. vs. 13-21.

Of course we can not take space to make full treatment of these rich verses. Let us read them, and notice that (a) He had a right to choose whom He would. (b) He accepted full responsibility for His choices. As He did this, He freed those chosen ones from responsibility for being in His work. (c) He calls those chosen to Himself, takes charge of them. If there be mistakes, He makes them. (d) If there are defects in those He calls, He must deal with them and remedy them. They have not chosen to be His apostles and, at the Last Supper, He said to them with infinite tenderness, "Ye did not choose Me, but I chose you, and appointed you, that you should go and bear fruit."

Dr. Douglas Southall Freeman, editor of the News-Leader, of Richmond, Virginia, will be the speaker on the program of the Southern Baptist Radio Hour at 7:30 CWT—8:30 EWT—next Sunday morning, January 16, according to the Radio Committee of the Southern Baptist Convention, S. F. Lowe of Atlanta, chairman.

Mr. Lowe announces that Dr. Freeman, Pulitzer Prize winner and holder of twelve honorary degrees, visiting professor of Columbia University, author of "Robert E. Lee," and now completing the last volume of "Lee's Lieutenants," is peculiarly qualified to discuss his subject, "A Free Church in a Free State."

The programs on the Baptist Hour can be heard in our state over Stations WSLI, Jackson; WCBI, Columbus; KWKH, Shreveport; WREC, Memphis, and WSM, Nashville.

—BR—

Give war bonds, Series "G," and war stamps to the Blue Mountain College endowment fund January 18 to February 15. See Page 15.



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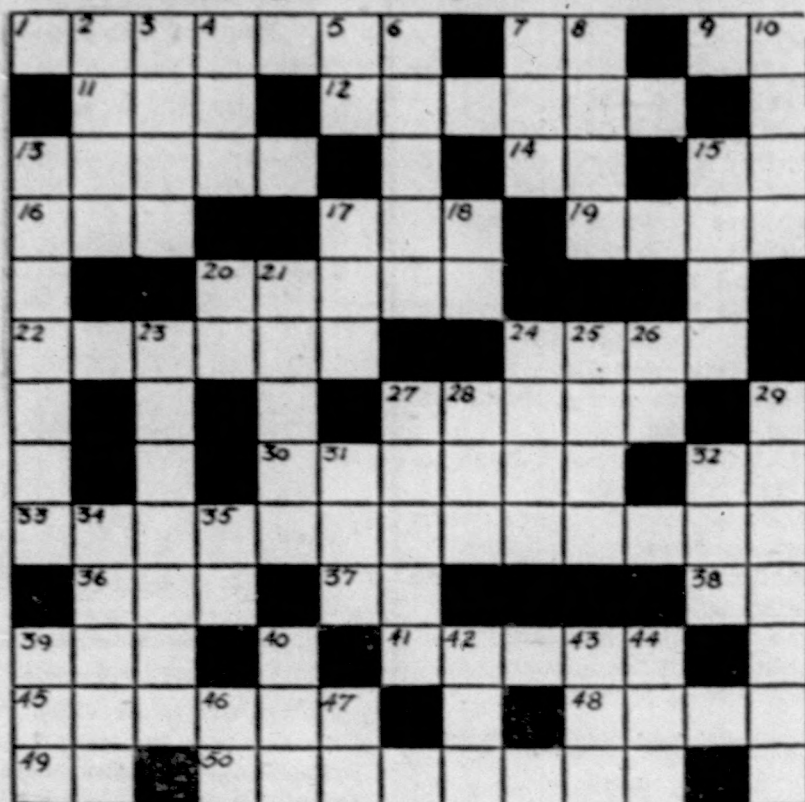
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OUR CROSSWORD PUZZLE



"And I will cleanse them from all their iniquity, whereby they have sinned against, and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me."—Jer. 33:8.

FORGIVENESS

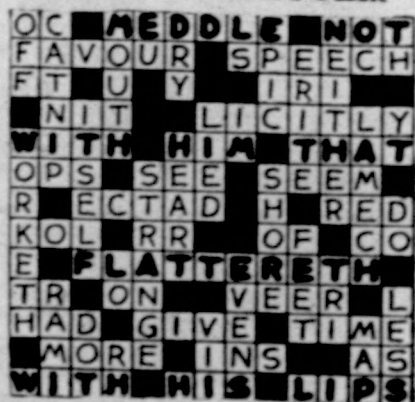
ACROSS

- 1 "... is the man to whom the Lord will not impute sin," Rom. 4:8.
 - 7 "pardon mine iniquity; for it ... great," Ps. 25:11.
 - 9 "for ... will abundantly pardon," Isa. 55:7.
 - 11 Suffix used in medical terms.
 - 12 "To the Lord our God ... mercies," Dan. 9:9.
 - 13 "ye shall find rest for you ..." Jer. 6:16.
 - 14 "... good thing will he withhold," Ps. 84:11.
 - 15 Chinese measure.
 - 16 Cents.
 - 17 Pen.
 - 19 "like crimson, they shall be, as ..." Isa. 1:18.
 - 20 "Blessed are they ... iniquities are forgiven," Rom. 4:7.
 - 22 Pertaining to a race.
 - 24 "he shall ... his people from their sins," Matt. 1:21.
 - 27 Steel bars (mining).
 - 30 Governess (Sp.).
 - 32 "God ... loved the world," John 3:16.
 - 33 "forgiving iniquity and ... and sin," Ex. 34:7.
 - 36 "he is faithful ... just to forgive us," I John 1:9.
 - 37 House of commons.
 - 38 Newfoundland.
 - 39 Nineteenth letter of the alphabet.
 - 41 "Remember not the sins of my ..." Ps. 25:7.
 - 45 Paid attention.
 - 48 Snake-like fishes.
 - 49 "he ... the propitiation for our sins," I John 2:2.
 - 50 "Thou hast ... the iniquity of thy people," Ps. 85:2.
- Our text is 1, 7, 9, 20, 33, 49 and 50 combined.

DOWN

- 2 Plunder.
- 3 Large Australian birds.
- 4 Salt.
- 5 Ebenezer.

Answer to Last Week's Puzzle



- 6 "forgive us our ... as we forgive," Matt. 6:12.
- 7 Electrified particle.
- 8 "they shall be as white as ..." Isa. 1:18.
- 10 "may be delivered from the power of ..." Hab. 2:9.
- 13 "though your sins be as ..." Isa. 1:18.
- 15 "that ... d us, and washed us from our sins," Rev. 1:5.
- 17 The sun god.
- 18 "If ... forgive men their trespasses," Matt. 6:14.
- 20 West Indies.
- 21 "Cleanse your ... ye sinners," Jas. 4:8.
- 23 "I will ... them from all their iniquity," Jer. 33:8.
- 24 "and forgive all my ..." Ps. 25:18.
- 25 "... for that day is great," Jer. 30:7.
- 26 Veterinary surgeon.
- 27 "and he will have ... upon him," Isa. 55:7.
- 28 "forgiving ... another," Eph. 4:32.
- 29 "If we ... our sins," I John 1:9.
- 31 Exclamation of disgust.
- 32 "blood of Jesus Christ his ... cleanseth us," I John 1:7.
- 34 Grazes.
- 35 North Dakota.
- 39 Son of Benjamin, Gen. 46:21.
- 40 Northern constellation.
- 42 Japanese sash.
- 43 Golf mound.
- 44 "as a ... gathereth her chickens," Matt. 23:37.
- 46 Dean of the faculty.
- 47 Doctor.

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SECRETARY McCALL ADDRESSES LEXINGTON MEETING

The Men's Fellowship Class of the First Baptist Church of Lexington, Mississippi enjoyed a most profitable banquet and inspirational hour on Thursday evening, December 16, in the dining hall of the church. A chicken supper was prepared and served by the ladies of the church. Bright colored Christmas decorations on the tables added much to the spirit of the men.

Mr. P. H. Williams, teacher of the class, was master of ceremonies. He performed well, as he always does. Brief talks were made by the pastor, Homer W. Roberson, Mr. C. M. McDaniel, president of the class, and Rev. A. Y. Brown, pastor of the Methodist church. Dr. D. A. McCall, Executive Secretary of Mississippi Baptists, brought the inspirational message, using as his subject, "Men Building the Church." He delivered a great and challenging message which was enjoyed by all.

"Scotchie can eat as well as speak," and his eating doesn't effect his speaking.—H. W. Roberson, pastor.

—BR—

MARKS CHURCH IS DEBT FREE, PLAN PASTORIUM

The Thanksgiving offering of the Marks church to the Baptist Orphans' Home set an all-time record for the Marks congregation. The offering totaled, in all values, \$288.00. This fine offering was made possible by a sunrise Thanksgiving prayer service at which a love-offering for the orphans was taken.

The Christmas offering was devoted to the discharge of all indebtedness on the properties of the church and the beginning of a fund from which a modern pastor's home is to be erected on a fine building lot just across the street from the church. It is the purpose of the Marks saints to erect a home in keeping with the

church building, which building is the best and most elegant Baptist church building in any community of this size of which the pastor has knowledge. At the latest hour during which the pastor made inquiry, the offering had risen from an original goal of fifteen hundred dollars to twenty-one hundred and fifty dollars. This sum will leave more than fifteen hundred dollars in the building fund after all indebtedness against the properties has been discharged.

For the first time our college and high school students observed student night at Christmas. A report of this meeting will later be sent to the Record.—L. Bracey Campbell, pastor.

UGLY BLACKHEADS OUT IN SECONDS with VACUTEX BLACKHEAD EXTRACTOR \$1.00

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QUINTUPLETS CATCH COLD
It promptly relieves coughing—makes breathing easier

Whenever the Dionne Quintuplets catch cold—their chests, throats and backs are immediately rubbed with MUSTEROLE. MUSTEROLE gives such wonderful results because it's MORE than just an ordinary "salve." It's what so many Doctors and Nurses call a modern

counter-irritant. It helps break up local congestion in the upper bronchial tract, makes breathing easier, promptly relieves coughing, sore throat and tight, aching chest muscles due to colds.

MUSTEROLE IN 3 STRENGTHS: Children's Mild, Regular and Extra Strong.

The Story Hour Leadership Manual

BY THELMA ARNOTE

Written out of warm love and rich understanding of children, grounded upon practical experience with them, *The Story Hour Leadership Manual* is a guide to the Children's Story Hour of the Training Union. It explains the purpose of the Story Hour, the plan for organization, and the methods of procedure for the Sunday evening program. It is the recognized study course book for all Story Hour directors, leaders, and associate leaders. To them we offer it in confidence that its use will make the Story Hour a happier place for them and their children. (26b) Cloth, 60 cents; paper, 40 cents

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ROLL CALL OF CHURCHES BLUE MOUNTAIN COLLEGE ENDOWMENT CAMPAIGN

Glory Roll

(These churches have exceeded their "announcements.")

Skene, Mt. Moriah (Calhoun), Indian Springs (Jones), Walnut Grove, Tupelo Calvary, Lowland (Leflore), Improve (Marion), Blue Mountain, Louisville, Pleasant Home (Jones), Vardaman, Carrollton, New Montpelier (Clay), Horse Shoe (Holmes), Shannon (Lee), Waxhaw (Bolivar), Smithville, Woodland (Pontotoc), Osborne Creek (Prentiss), Lexington, Lewisburg, Pickens, Center (Neshoba), New Augusta, Booneville, Dundee, Inverness, Walnut, New Albany, Wallerville, Mineral Wells (DeSoto), Sessums (Oktibbeha), Spring Hill (Pontotoc), McLain, Chalylbeate, Dumas.

Added this week: Mizpah (Rankin), Pittsboro, Senatobia, Academy (Tippah), Hurricane (Attala), Wanilla (Lawrence), Swiftwater, McAdams, Learned, Midway (Lauderdale).

Honor Roll No. 1

(These churches have obtained more than 75% of their "announcements.")

Pine Grove (Clarke), West Point, Cary (Deer Creek), Leland, Louin, Lyon, Friendship (Wayne), Blythe Creek (Zion), Wesson, Mt. Carmel (Leake), Hopewell (Scott), Summerland (Smith), New Providence (Leake), Euclatubba (Lee), Baldwin, Chalylbeate, Curtis Creek (Tippah), Gaston (Alcorn), Harrisburg (Lee), Eddin's Memorial (Newton), Paulkner, Blue Springs, Silver Creek (Walthall), Melrose (Yazoo).

Added this week: Raleigh, Bethel (Leake), Lambert.

Honor Roll No. 2

(These churches have obtained more than 50% of their "announcements.")

Corinth First, Arcola, East Salem (Greene), Clinton, Jackson First, Pulton (Itawamba), Meridian Fifteenth Avenue, Greenwood First, Holly Springs, Ripley, Grenada, Beulah (Attala), Bethany (Bolivar), Providence (Calhoun), Enterprise (Clarke), Bethesda (Lowndes), Collins, Elizabeth (Deer Creek), Providence (Grenada), Pocahontas, Yokena (Hinds-Warren), Sharon (Jasper), Mt. Oral (Jones), Anguilla, Sunrise (Leake), Emmanuel (Lebanon), Flora, Kilmichael, Prospect (Perry), Pontotoc First, Briar Hill (Rankin), Sardis (Smith), Woodland (Chickasaw), New Haven (Choctaw), Midway (Leake), Mt. Zion (Leake), Purvis, Lawrence, Brooksville, Maben Birdie (Riverside) Florence, Edinburg, East County Line (Leake), Ingram (Lee), Bethel (Noxubee), Adatton (Oktibbeha), Como.

Added this week: Big Springs (Yalobusha), Glenfield (Union Co.), Mt. Pisgah (Tallahatchie), Mt. Manna (Tate), Shiloh (Winston), Burnsville, Beulah (Union Co.), New Hope (Leake).

Helpers' Roll

(These churches have obtained from 1% to 49% of their "announcements.")

Antioch (Alcorn), Bear Creek (Attala), Canaan (Benton), Boyle, Bruce, Providence (Carroll), Amity (Chickasaw), Ackerman, Harmony (Clarke), Crystal Springs, Mt. Horeb (Covington), Belzoni, Hernando, Lucedale Biloxi First, Jackson Griffith Memorial Goodman, Bay Springs (Jasper), Calvary (Jones), Center Ridge (Kemper), Oxford First, Meridian First, Crooked Creek (Lawrence), Carthage, Hattiesburg First Bissell (Lee), Itta Bena, Fair River (Lincoln), Canton First, Slayden (Marshall), Crosby (Mississippi), Center Hill (Monroe), Bluff Springs Neshoba, Conehatta (Newton), Elim (Noxubee), Self Creek (Oktibbeha), Batesville, Brewer (Perry), McComb First, Ecu, Steen's Creek (Rankin), Marks, Forest, Magee Lorena (Smith), Indianola, Friendship No. 2 (Tallahatchie), Coldwater, Whitten Town (Tippah), Old Ham (Tishomingo), Fayette (Union), Old Oak Grove (Union Co.), Tylertown, Ellison Ridge (Winston), Tillatoba (Yalobusha), Yazoo City, Mathiston (Zion), Concord (Adams-Franklin), West Corinth (Al-

corn), Kosciusko First, Ashland, Cleveland, Calhoun City, Egypt (Chickasaw) Bethlehem (Choctaw), Quitman, Columbus First, Damascus (Copiah), Union Sr. (Covington), Greenville (Deer Creek), Eudora (DeSoto), Agricola (George), Leakesville, Hardy (Grenada), Gulfport First, Antioch (Hinds-Warren), Cruger, Escatawpa (Jackson), Prentiss (Jeff Davis), Ellisville, Blackwater (Kemper), Abbeville (Lafayette), Meridian Highland, Bethel (Lawrence), Friendship (Leake), Calvary (Lebanon), Plantersville (Lee), Morgan City, Columbia First, Byhalia, Aberdeen, Coldwater, Newton, Macon, Morgan Chapel (Oktibbeha), Starkville, Sardis, Beaumont (Perry), Summit, Algoma, Brandon, Clarksdale First, Drew, Friendship No. 1 (Tallahatchie), Fellowship (Tippah), Belmont, Zion Hill (Union county), Mt. Carmel (Winston), Coffeeville, Anding (Yazoo), Cumberland (Zion), Lucien, Hinkle Creek (Alcorn), Flat Rock (Benton), Duncan, College Hill (Calhoun), Houka, Beulah (Choctaw), Shubuta, Gailman, Mt. Olive (Covington), Hollandale, Shady Grove (George), Biloxi Second, Edwards, Durant, Pascagoula First, Montrose (Jasper), Bassfield (Jeff Davis), Fairfield (Jones), Clear Creek (Lafayette), Daleville (Lauderdale), Monticello (Lawrence), Glendale (Lebanon), Sallito, Schlater, Brookhaven, Columbia East, Potts Camp, Liberty, Amory, Oak Grove (Neshoba), Beulah (Newton), Shuqualak (Noxubee), Cortland, Corinth (Pearl River), Naville (Pike), Cherry Creek (Pontotoc), Antioch (Rankin), Darling (Riverside), Mendenhall, Fairview (Sunflower), Charleston, Tyro (Tate), Mt. Olive (Tippah), Fairview Tishomingo, Union Church, Concord (Winston), Elam (Yalobusha), Black Jack (Yazoo), Eupora, New Salem (Adams-Franklin), Kossuth, Sallis, Hickory Flat, Merigold, Derma, Vaiden, Houston, Blythe Creek (Choctaw), Stonewall (Clarke), Pheba, Georgetown, Salem (Covington), Rolling Fork, Pleasant Hill (DeSoto), Rocky Creek (George), Holcomb (Grenada), Bay St. Louis, Jackson Calvary, Tchula, East Moss Point (Jackson), Laurel First, DeKalb, Yellow Leaf (Lafayette), Goodwater (Lauderdale), Calvary (Lawrence), New Zion (Leake), Hattiesburg Main Street, Oak Grove (Lee), Mt. Pleasant (Lincoln), Galilee (Mississippi), New Prospect (Monroe), Duck Hill, Linwood (Neshoba), Clarke-Venable (Newton), Crenshaw (Panola), Picayune, Bogue Chitto (Pike), Oak Grove (Scott), Sylavarena (Smith), Ruleville, Bethany (Tallahatchie), Harmony (Tippah), Sardis (Winston), Benionia, Mantee, Natchez First, Rienzi, Rosedale, Rocky Mount (Calhoun), Van Vleet, Chester (Choctaw), Union (Clarke), Siloam (Clay), Hazlehurst Seminary (Covington), Lake Cormorant, Pine Level (Greene), Pass Christian, Jackson Southside, West, Moss Point, Laurel Second, Scooba, Union West (Lafayette), Meridian 41st Avenue, Newhebron, Madden (Leake), Perkinson, Sherman, Riverside Money, Becker (Monroe), Bethlehem (Montgomery), Philadelphia First, Hickory, Concord (Noxubee), Sturgis, Good Hope (Panola), Ricton, Silver Creek (Pike), Toxish (Pontotoc), Thrasher, Liberty (Rankin), Hollywood (Riverside), Lake, Braxton, New Home (Smith), Moorhead, Paynes (Tallahatchie), New Hope (Tate), Providence (Tippah), New Harmony (Union county), Calvary (Winston), Oakland, Center Ridge (Yazoo), Harmony (Zion).

Added this week: Kosciusko Second, Beulah (Bolivar), Midway (Calhoun), Okolona, Clear Springs (Choctaw), Poplar Springs (Copiah), Davis Memorial Jackson, Ovett, Taylor, Russell (Lauderdale), Oakvale (Lawrence), Salem (Leake), 38th Avenue Hattiesburg, Verona, Mt. Pleasant (Marshall), Union, Vernon (Noxubee), Liberty Hill (Panola), Brewer (Perry), Toccopola, Puckett (Rankin), Jonestown, Springfield (Scott), Taylorsville, New Hope (Sunflower), Caspilla, Pleasant Hill (Tippah), Ingomar, Good Hope (Winston), Sylavarena (Yalobusha), Concord (Yazoo), Fellowship (Zion).

During the Fourth War Loan Drive, January 18 to February 15, give Blue Mountain College a War Bond, Series

CHANGES AMONG THE CHURCHES

Called And Accepted

J. T. Summers, Woodlawn, Little Rock, Ark.
L. C. Hoff, County Line and Pilgrim's Rest in Copiah county, Miss.
Wayne Dehoney, Rogersville, Tenn.
Paul E. Goodner, Daytona Hts., Chattanooga, Tenn.
E. V. Brownlow, Fargo, Texas.
H. H. Henry, Berlin, Okla.
Vernon Pendleton, Trinity, Ada, Okla.

L. A. Leach, Grandfield, Okla.
H. B. Loftin, Moreland, Ga.
L. P. Gaines, Fayetteville, N. C.
J. F. Burriss, Lancaster, S. C.
W. A. Tinsley, 2nd, Chester, S. C.
Ralph Longshore, Southside, Gadsden, Ala.

J. E. Callaway, Hodge, La.
H. E. Williams, Cardwell, La.
W. R. Patillo, Manning S: C.
Dewey Wallis, Winfield, Ala.
Dr. W. H. Rogers, 1st, El Paso, Tex.
J. H. Gentry, Miami, Texas.
Oscar Rush, Higbee, Mo.
Kenneth L. Sutter, West Plains, Mo.

Resigned

Harold Dye, Las Cruces, New Mex.
L. C. Hoff, Pleasant Grove in Lincoln county, and McCall Creek in Franklin county, Miss.

J. E. Outlaw, Hillcrest, Tulsa, Okla.
Sam W. Scantlan, Capitol Hill, Oklahoma City, Okla.

H. H. Henry, Twitty, Texas.
L. A. Leach, Rocky, Okla.
Vernon Pendleton, Hennessey, Okla.
J. F. Burgess, Edgefield, S. C.
Ralph Longshore, Bethany, Attalla, Ala.

H. F. Williams, Roseland, La.
Dewey Wallis, West, Corinth, Miss.
H. L. Gillenwaters, Mabank, Tex.
Oscar Rush, Lancaster, Mo.
Kenneth L. Sutter, Empire, Joplin, Mo.

Jess Harmon, Urpna, Mo.
R. V. Heriford, Hale, Mo.
A. C. Rudloff, Malden, Mo.
R. W. Bailes, Fountain Inn, S. C.
John L. Curtis, Pulaski, Tennessee.

REV. LUTHER GARDNER

The funeral service of Rev. Luther Gardner, Weathersby, was held at Mendenhall Sunday, December 3. A great crowd attended the funeral. The following pastors took part in the service: Robert Bounds, C. C. Jones, B. H. Benton, G. O. Parker, B. E. Phillips and D. W. Moulder.

Brother Gardner had been a faithful and beloved pastor for twenty years. He had been pastoring churches in Simpson and Smith counties.

Good For Over 100 Years

—And ever better now. Recently greatly improved; more anti-ptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching: sores, rash, nettle, pimples, cuts, b-uses, etc. 35c.

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"G." or War Stamps, thus helping to obtain your local War Loan quota and, at the same time, helping to complete the sum needed from your church for the Blue Mountain College endowment fund.

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Kennington,s

—JACKSON—

Answers To Know Your Bible

(Feature on page 10.)

1. (Old Testament books): There are 39 books in the Old Testament; and 27 books in the King James Version.

2. (Moses; why hidden): Pharaoh ordered infant sons cast into the river. Pharaoh's daughter (not mother of Moses) so named him, because it meant, "I drew him from the water." (Exodus 1:22 and 2:10.)

3. (Women conserving in luxuries, etc.): See Isaiah 3:19-25.

4. ("The host of heaven"): Deuteronomy 4:19 refers to the worshipping of the sun, moon and stars. (2) I Kings 22:19 refers to Micah's prophesy to the King of Israel, the reference here meaning angels of peace "on his right hand and on his left." (3) II Kings 21:3 refers to idolatrous altars set up by Manasseh.

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This Home-Mixed Syrup Relieves Coughs Quickly

Needs No Cooking. Saves Money.

The surprise of your life is waiting for you, in your own kitchen, when it comes to the relief of coughs due to colds. In just a moment, you can mix a cough syrup that gives you about four times as much for your money.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking needed—it's no trouble at all. Or you can use corn syrup or liquid honey, instead of sugar syrup. Then put 2½ ounces of Pinex (obtained from any druggist) into a pint bottle. Add your syrup, and you have a full pint of really wonderful cough medicine. It never spoils, lasts a family a long time, and children love it.

This home mixture takes right hold of a cough in a way that means business. It loosens the phlegm, soothes the irritated membranes, and quickly eases soreness and difficult breathing.

Pinex is a special compound of proven ingredients, in concentrated form, well known for prompt action in coughs and bronchial irritations. Money refunded if it doesn't please you in every way.

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MISSISSIPPI BAPTIST CHURCHES

Will Make Offerings---
For the American Bible Society
On SUNDAY, JANUARY 30th!

This Must Be Done . . .



. . . Your Church Can Help!

The Mississippi Baptist Convention, at the 1943 meeting in Jackson, adopted a resolution asking the churches to make contributions to the work of the American Bible Society, on a day to be set by the Convention Board.

Sunday, January 30, was named by the Board as the date for the offering in the churches.

Every Baptist church in Mississippi is urged to have a part in this offering, either on January 30 or some other day selected by the church. Please send the offering from your church through the regular channels to the Baptist State Headquarters office — to:

DR. D. A. McCALL,
Executive Secretary-Treasurer
 Mississippi Baptist Convention Board

P. O. Box 530

Jackson, 105, Mississippi

See What Your Gifts Will Do Through the American Bible Society

1. Provide Our Armed Forces With New Testaments

\$.20	One man
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2.40	12 men SQUAD
8.00	40 men PLATOON
32.00	160 men COMPANY
120.00	600 men BATTALION
300.00	1,500 men REGIMENT
2. Send to War Prisoners and Refugees, Scriptures in More Than 30 Languages

\$ 1.00	over 50 copies of the Gospel of John
5.00	12 to 50 New Testaments
10.00	15 to 20 complete Bibles
3. Prepare Scriptures Now for Emergency Post-War Needs—for immediate shipment to impoverished people in the present war areas as soon as those lands are set free.

4. Supply for World-Wide Missions, the Word of God in Many Languages

\$ 1.00	will make up the difference between the cost and the price the people in mission lands are able to pay, for 100 to 200 Gospels.
5.00	will meet this difference between cost and sale price on 10 to 20 New Testaments.
33.00	will enable a missionary-colporteur to travel for one week in the mountains of Western China, reaching villages where the Gospel has never been presented or read before.
400.00	will pay the initial costs of setting type, reading proof, making plates, etc., necessary to begin to print the Gospel of John in a new language, for people who have never before had any part of the Bible in their own tongue.

THE BIBLE SOCIETY RECORD

Because we want our friends to share in the joy of knowing what their gifts are accomplishing, the BIBLE SOCIETY RECORD, our monthly magazine giving news and pictures of Bible distribution throughout the world is regularly sent without charge for one year to persons who contribute \$1.00

or more.

Please announce this when the offering is taken in your church, secure the names and addresses of those who are entitled to receive the magazine and forward them to: American Bible Society, 1914 Main Street, Dallas 1, Texas.